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This manual is designed to provide oral practice supplementary to Section II of T.W. Clark's "Introduction to Nepali" (Cambridge, 1963). The 27 chapters contain dialogs, narrative descriptions, drills, exercises, suggestions for guided conversation practice, notes on the grammar and culture, and references to the grammatical analyses in Clark's text. Appended are two supplementary reading sections. With the exception of the grammar and cultural notes, the Nepali material is presented in Devanagari script. (AMM)

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A NEPALI CONVERSATION MANUAL

By

Ruth Laila Schmidt

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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Institute of South Asia Regional Studies
The University of Pennsylvania
Philadelphia, Pennsylvania

TABLE OF CONTENTS

Note about transliteration ii
Introduction iii

PART ONE

Chapter 1 1
Chapter 2 6
Chapter 3 13
Chapter 4 20
Chapter 5 29
Chapter 6 37
Chapter 7 44
Chapter 8 53
Chapter 9 61
Chapter 10 69
Chapter 11 77
Chapter 12 81
Chapter 13 87
Chapter 14 90
Chapter 15 97
Chapter 16 99
Chapter 17 103
Chapter 18 109

PART TWO

Chapter 19 . . . . ૧
Chapter 20 . . . . ૪
Chapter 21 . . . . ૭

Chapter 22 . . . . ९
Chapter 23 . . . . १२
Chapter 24 . . . . १४
Chapter 25 . . . . १६
Chapter 26 . . . . १९
Chapter 27 . . . . २१

Supplementary Reading Section I २३
Supplementary Reading Section II २४

Note about transliteration

The Nepali exercises and other selections is this manual, have been presented, as far as was possible, in the Devanagari script. Due to technical difficulties this could not be done with Nepali words and sentences given as examples in Grammar Notes and Cultural Notes. These words have been given in an approximation, adapted to the typewriter, of the romanic system of transcription used by Clark in Introduction to Nepali. This system is explained in the Introduction, page x, of that book.

INTRODUCTION

The purpose of this manual is to provide a collection of drills, exercises, and dialogues or narrative descriptions as a supplement to Section II of T. W. Clark's Introduction to Nepali (Cambridge, 1963). This grammar is well-known to students of Nepali as a valuable reference and teaching work; however, it contains no conversation practice. The _Nepali_ _Conversation_ _Manual_ is intended to provide that conversation practice, as well as additional cultural and supplementary grammatical notes, where relevant.

A _Nepali_ _Conversation_ _Manual_ is keyed to _Introduction_ _to_ _Nepali_. Chapter One of the manual corresponds to Chapter Two* of the grammar**. References to the grammatical analyses in _Introduction_ _to_ _Nepali_ are provided in each chapter of the manual; and detailed grammatical notes are included only when the forms in question are introduced in an earlier chapter in the manual than they are in Clark's book. The grammatical terminology used is that devised by Clark.

The manual is divided into Part I and Part II. Part I consists mainly of conversation lessons. Beginning with Chapter Eleven, reading lessons are introduced. Chapters Eleven, Thirteen and Fifteen are reading lessons. Part II consists entirely of reading lessons but these differ from the reading lessons in Part I in that there are no auxiliary exercises or drills.

The typical format of a standard chapter (such as Chapters 2-18 excepting the reading lessons) is:

(A) Variation/Repetition Drill. The explanations for this drill are given in Chapter One. The purpose of the Variation/Repetition Drill is to introduce the vocabulary and grammatical structures found in (D) through repetition and pattern-practice, in such a way that the student assimilates much of the new material before encountering it in the form of a dialogue or narrative.

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* In the manual itself, references to _Introduction_ _to_ _Nepali_ are regularly distinguished from references to other sections of the manual by using the device of writing out the chapter number (e.g. "Chapter Four") for references to the manual but giving a numerical reference to _Introduction_ _to_ _Nepali_ (e.g. "Chapter 4").

** Chapter One of Introduction to Nepali is limited to a presentation of noun and pronoun paradigms.

(B) Grammar Notes. The burden of grammatical analysis is, as was mentioned, left to Section II of Introduction to Nepali; but in some cases new material has been introduced. In particular, the information presented in the Grammar Notes and Cultural Notes in Chapter Seven (on the use of command or request forms which avoid a reference to status-cues) was based on the results of a questionnaire survey carried out in Kathmandu in 1967.

(C) Exercises. These are developed along the lines of standard transformation drills, pattern drills, question-and-answer drills, and so forth.

(D) Dialogue, or Narrative Description, depending on the nature of the subject matter being covered. Some subjects lent themselves well to presentation in the form of dialogues, whereas other subjects were better suited to a narrative presentation.

In addition, all chapters except Chapter One and reading lessons have a supplementary section, of which the format is:

(E) Variation/Repetition Drill

(F) Supplementary Dialogue or Narrative Description

Supplementary sections are designed to provide extra conversation practice for those students whose main interest in learning the language is to be able to speak it fluently. A supplementary section explores the same general subject as the main selection, but in some other context or aspect. In Chapter Ten, for example, there is a main selection containing a dialogue between a trekker and a farmer, in which the trekker asks for directions. The supplementary dialogue presents a conversation between another trekker, his porter, and the owner of a house where the trekker hopes to find lodging for the night.

Cultural Notes are provided after the main dialogue or narrative description in each chapter except in those few instances where the material covered explains itself. In general, the purpose of these notes is to provide the student with the additional non-linguistic information he needs in order to use his knowledge of Nepali effectively.

The vocabulary for each chapter is presented at the end of the chapter. The standard format as described here has been adjusted in the reading lessons in Part I; and in every lesson, extra drills or exercises, and notes, have been included where necessary, or omitted when it was felt that they were not needed. I feel strongly that it is of less importance to have all of the chapters the same length and in the same format, than to minimize unnecessary drudgery for the student.

* * * *

This manual, consisting as it does of 15 conversation lessons and 14 reading lessons, is intended to take longer than one year of average classroom work to finish. This makes it suitable for use in intensive language classes. However, for ordinary language classes it can be utilized in either of two ways:

1. Students whose main interest in learning Nepali is to be able to converse fluently on a variety of topics, may begin each lesson in the manual with (A) and proceed through to (F), referring to the grammatical analyses in Introduction to Nepali and studying the reading selections there for additional practice. Such students will want to concentrate on Chapters One through Eighteen (excepting the reading lessons) of the manual. The Grammar Notes in those chapters provide sufficient grammatical information to see a student through ordinary conversational situations. At a later point, when time permits, such a student can continue his study of the language by going back to the reading lessons.

2. Students who plan to devote several years to the study of the language, and have adequate time to familiarize themselves with Nepali literature and newspapers, as well as to learn how to speak the language, may use the manual purely as a supplement to their study of Introduction to Nepali by doing the exercises (C) and optionally also (A) and (D) of the corresponding chapters in the manual. Part II of the manual will be very useful to this type of student as it introduces reading selections which progress gradually to an advanced level.

Wherever it has been possible to do this within the design of the manual, the content (subject matter) of each chapter in the manual is related to that of the corresponding chapter in Introduction to Nepali. It is hoped thereby that the student will find this approach flexible enough to permit him to evolve his own learning techniques employing these two books.

* * * *

On behalf of the director of research, Franklin C. Southworth, whom I wish to thank for his assistance and encouragement as well as for his receptive attitude toward a research associate who employed an experimental approach in the development of language textbooks; I would like to express my gratitude to the following friends and colleagues:

T. W. Clark, who served as the project's consultant, and provided basic directions for the conduct of research in Nepal, as well as suggestions for utilization of the data which proved invaluable when the manuscript reached the stage where the raw content was developed into substantive lessons.

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The basic ideas for the development of this text emerged from several discussions between Franklin C. Southworth, Joan Mencher and myself during the winter of 1966. The development of these ideas into the present work was the responsibility of the principal investigator.

Ruth Laila Schmidt

June 1968

CHAPTER ONE

(A) Variation/Repetition Drill

Instructions: The student is to cover his page so that only the first column is visible. Each student taking one question, he will then read the question to the instructor and listen carefully to the response, then attempt to repeat as much of it as he remembers. The instructor will repeat the response as often as the student needs to hear it in order to repeat it correctly.

An alternative method, to be used when the instructor prefers that the student not read the question from the book, is: the instructor reads the question aloud before the class and asks them to repeat it as a group, until all the students are familiar with it. Then each student in turn asks the question of the instructor. After four students have taken turns, a new question will be reached, and the same method should be followed as with previous questions.

How to ask for the meaning of new words. Some of the responses may contain words which the student does not know. For example, if the student hears the word pasal and does not know it, he should first repeat it until he thinks he can pronounce it correctly, then ask for the meaning of it using the following question:

(pasal bhaneko ke ho?)

The breakdown of this question is:

पसल	"shop"
भनेको	"said"
के	"what (interrogative pronoun)"
हो	"is"

	Student	Instructor	Student
	I	II	III
1.	यो के हो ?	यो टेबिल हो।	यो टेबिल हो।
	यो के हो ?	यो किताप हो।	यो किताप हो।
	यो के हो ?	यो कलम हो।	यो कलम हो।
	यो के हो ?	यो अखबार हो।	यो अखबार हो।

2.	त्यो के हो?	त्यो झ्याल हो।	त्यो झ्याल हो।
	त्यो के हो?	त्यो ढोका हो।	त्यो ढोका हो।
	त्यो के हो?	त्यो मेच हो।	त्यो मेच हो।
	त्यो के हो?	त्यो बिजुली बत्ती हो।	त्यो बिजुली बत्ती हो।
3.	किताप कहाँ छ?	यहाँ छ।	यहाँ छ।
	किताप कहाँ छ?	त्यहाँ छ।	त्यहाँ छ।
	किताप कहाँ छ?	टेबिलमा छ।	टेबिलमा छ।
	किताप कहाँ छ?	मेचमा छ।	मेचमा छ।
4.	तिमी कहाँ छौ?	म यहाँ छु।	म यहाँ छु।
	तिमी कहाँ छौ?	म बाहिर छु।	म बाहिर छु।
	तिमी कहाँ छौ?	म क्लासमा छु।	म क्लासमा छु।
	तिमी कहाँ छौ?	म घरमा छु।	म घरमा छु।
5.	टेबिलमा के छ?	किताप छ।	किताप छ।
	टेबिलमा के छ?	अखबार छ।	अखबार छ।
	टेबिलमा के छ?	कलम छ।	कलम छ।
	टेबिलमा के छ?	डस्टर छ।	डस्टर छ।
6.*	के तपाईंसित डस्टर छ?	छ, मेरो हातमा छ।	छ, मेरो हातमा छ।
	के तपाईंसित किताप छ?	छ, टेबिलमा छ।	छ, टेबिलमा छ।
	के तपाईंसित अखबार छ?	छ, मेचमा छ।	छ, मेचमा छ।
	के तपाईंसित कलम छ?	छैन।	छैन।

---

* Four variations of the students question are presented here. It is suggested that the instructor develop this drill into regular conversational practice by picking up different items and asking mero hātmā ke cha; or by giving them to the student and asking him tāpāīsita kitāp (akhbār etc.) cha?

(B) *Grammar Notes*. The difference between *ho* and *cha*.

In the exercises above, two different words meaning "is" have been used:

ho "is"

cha "is"

A third word, *huncha*, also meaning "is" will be discussed in Chapter Three. These three words are used for the most part in different contexts, and with different connotations.

ho is used in statements which (1) define something, e.g. *tyo jhyāl ho*, "That is a window".
(2) define the nature of something, e.g. *mero kukur kālo ho* "My dog is a black one"* (*kukur* = "dog").

cha is used in statements which (1) say that something exists, e.g. *pāni cha* "There's water"**, *cheyna* "There isn't (any)".
(2) locate something, e.g. *kitāp mecmā cha*, "The book is on the table".
(3) describe the (temporary) characteristics of something, e.g. *dhokā banda cha*, "The door is closed (*banda* = "closed")".

There is bound to be some overlapping in the use of these words. Compare:

yo kitāp rāmro cha	"This book is good."
yo kitāp rāmro ho	"This book is a good one (slightly emphatic)."
mero ghar pāṭanmā cha	"My house/home is in Patan (at present)."
mero ghar pāṭan ho	"My (ancestral) home is Patan."

As *ho* and *cha* connote different things, their use in similar contexts, or the use of one in a context where the other might have been expected (such as in Example (2), *mero kukur kālo ho*, occurs as a device for conveying a little extra information to the reader or listener — emphasis, the permanent nature of an arrangement, and so forth. The student cannot be provided with any cut-and-dried rules for making the correct choice in every case, but with practice he will begin to know from experience which word he should use.

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* Introduction to Nepali, by T.W. Clark. Cambridge, W. Heffer and Sons Ltd., 1963. p. 133 (b).

** For this example and those in Grammar Notes, Chapter Three, I am indebted to the Peace Corps Nepali teaching materials of Mr.Randolph Carr, in which many of the points of definition listed here were first clarified.

Where to look it up.

Noun and pronoun paradigms: Introduction to Nepali*, Chapter 1, pp. 67-73
The paradigm cha: I.N., Ch. 3, pp. 79-81
The paradigm ho: I.N., Ch. 9, pp. 130-133
Numerals: I.N. pp. 72 73
Numeral classifiers: I.N. pp. 82

(C) Exercises

1. The sentences below state what a certain thing is. Respond to the instructor's statements by saying that the item mentioned is on the table.

	Instructor	Student
Ex.)	यो पेन्सिल हो ।	पेन्सिल टेबिमा छ ।
	यो किताप हो ।	
	यो डस्टर हो ।	
	यो अखबार हो ।	
	यो कलम हो ।	

2. Respond to the statements by saying that the item mentioned is closed (banda).

Ex.)	त्यो झ्याल हो ।	झ्याल बन्द छ ।
	त्यो ढोका हो ।	
	त्यो पसल हो ।	
	त्यो अफिस हो ।	
	त्यो स्कूल हो ।	

3. The following statements are affirmative. Make them negative, by changing cha to cheyna, and ho to hoina, whichever is applicable.

Ex.)	क्लासमा झ्याल छ ।	क्लासमा झ्याल छैन ।
	त्यो किताप मेरो हो ।	त्यो किताप मेरो होइन ।
	त्यो किताप राम्रो छ ।	
	यो पसल राम्रो हो ।	
	झ्याल र ढोका बन्दा छ ।	
	किताप टेबिलमा छ ।	

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* Hereafter to be referred to by the abbreviation I.N.

(Exercise 3)

अखबार यहाँ छ ।

स्कूलमा पसल छ ।

करन्ट बन्द छ ।

(D) Dialogue

a. यो हाम्रो क्लास हो ।

b. यहाँ के के छ ?

a. यहाँ दुइटा झ्याल छ, एउटा ढोका छ, ठूलो टेबिल छ, र दसौटा मेच छ ।

b. ठूलो टेबिलमा के छ ?

a. किताप छ, कलम छ, अखबार छ, डस्टर छ ।

Questions

1. तपाईंहरूको क्लासमा के के छ ?
2. कतिऔटा झ्याल छ ?
3. कतिऔटा मेच छ ?
4. टेबिलमा के छ ?

Vocabulary

किताप	"book"	मेच	"chair"
कलम	"pen"	बिजुली बत्ती	"electric light"
अखबार	"newspaper"	डस्टर	"blackboard eraser"
झ्याल	"window"	करन्ट	"electric current"
ढोका	"door"		

CHAPTER TWO

(A) Variation/Repetition Drill

The instructions for this type of drill are given in Chapter One, (A). The format of the drill is modified in that Column III (student's response) is not shown on the page. This has been done in order to provide space for the somewhat longer statements given in this chapter.

Student	Instructor
I	II
1. तपाईंको घर कहाँ छ?	मेरो घर असनमा छ।
तपाईंको घर कहाँ छ?	मेरो घर कमल पोखरीमा छ।
तपाईंको घर कहाँ छ?	मेरो घर महाबोधमा छ।
तपाईंको घर कहाँ छ?	मेरो घर पाटनमा छ।
2. तपाईंको घर कहाँ हो?	मेरो घर काठमाँडौ हो।
तपाईंको घर कहाँ हो?	मेरो घर पाटन हो।
तपाईंको घर कहाँ हो?	मेरो घर धूलिखेल हो।
तपाईंको घर कहाँ हो?	मेरो घर ईलाम हो।
3. घर अघिल्तिर के छ?	घर अघिल्तिर रूख छ।
घर अघिल्तिर के छ?	घर अघिल्तिर देवल छ।
घर अघिल्तिर के छ?	घर अघिल्तिर बाटो छ।
घर अघिल्तिर के छ?	घर अघिल्तिर सानु चोक छ।
4. सबभन्दा ठूलो कोठा कुन हो?	सबभन्दा ठूलो कोठा बैठक हो।
सबभन्दा ठूलो कोठा कुन हो?	सबभन्दा ठूलो कोठा भान्छा हो।
सबभन्दा ठूलो कोठा कसको हो?	सबभन्दा ठूलो कोठा दाईको हो।
सबभन्दा ठूलो कोठा कसको हो?	सबभन्दा ठूलो कोठा मेरो हो

5. सबभन्दा ठूलो कोठा कुन हो?   बैठक हो।
सबभन्दा ठूलो कोठा कुन हो?   भान्छा हो।
सबभन्दा ठूलो कोठा कसको हो?   दाईको।
सबभन्दा ठूलो कोठा कसको हो?   मेरो।

(B) Grammar Notes. Further note on the difference between ho and cha.

The student will remember from the previous chapter that ho sometimes occurs in contexts where cha might have been expected, and vice versa. The difference between the statements mero ghar pātanmā cha and mero ghar pātan ho in (A), 1 and 2, is a good example of this.

The questions: tapāĩko ghar kahā̃ cha?

and: tapāĩko ghar kahā̃ ho?

have different connotations also. tapāĩko ghar kahā̃ cha? means "What is your address?" and tapāĩko ghar kahā̃ ho? means "Where are you from?". Because they ask for different kinds of information, they receive different kinds of answers.

The question sabbhandā thūlo kothā kun ho? is a request for identification. It indicates that the speaker wants to be able to distinguish it from the other rooms, as a point of information. One could also say, sabbhandā thūlo kothā kuncāhĩ cha* in which case one would want to know not only which room is largest, but where it is—he wants to locate and see it.

Where to look it up.

Comparison of adjectives: I.N. pp. 84-85
Number concord (agreement of subject with verb): I.N. p. 81
rahecha and rahenacha: I.N. p. 83

(C) Exercises

1. The questions which follow ask where certain things or people are. They are complete except for the correct form of the verb at the end of each question. Supply the form of cha which goes with the word at the beginning of the question.

Ex. In pasal kahā̃ ______? supply cha, since pasal is singular.

In unīharū kahā̃ ______? supply chan, since unīharū refers to persons, and is plural.

In timī kahā̃ ______? supply chew, since chew goes with timī.

---

* cāhĩ is a particularizing particle. See I.N., p. 84

(Exercise 1)

भर्याङ कहाँ _____?

ढोला कहाँ _____?

सानु चोक कहाँ _____?

त्यो कहाँ _____?

तिनीहरू कहाँ _____?

तिमी कहाँ _____?

भाई कहाँ _____?

हामीहरू कहाँ _____?

तिमीहरू कहाँ _____?

उनी* कहाँ _____?

बहिनी कहाँ _____?

घर कहाँ _____?

Typical question types

There are several ways of turning statements into questions in Nepali. The simplest (and most frequent) is distinguished only by the rising intonation at the end of the question:

bhitra ko cha? "Is anyone inside?"

A question may be marked by ke:

yo ke ho? "What is this?"

ke yo nāspati ho ? "Is this a nāspati**?"

Questions requiring a "yes" or "no" answer frequently have a cha ki cheyna structure:

tapāī̃ko ghar ṭhūlo cha ki cheyna? "Is your house large or not?"

Typical answers are:

bhitra ko cha? ma chu. "Is anyone inside?" "I am."

ke yo nāspati ho? ho, nāspati ho. "Is this a nāspati?" "Yes, it is."

ke yo nāspati ho? hoina, nāspati hoina. suntala ho. "Is this a nāspati?" "No, it's not a nāspati, it's an orange."

tapāī̃ko ghar ṭhūlo cha ki cheyna? ṭhūlo cha. "Is your house large or small?" "It's large."

Note the tendency to repeat the verb in the answer, where English usage would prefer a simple "yes" or "no":

saharma pasal cha ki cheyna? "Are there any shops in the city?"***

---

*The pronoun unī, used without the plural suffix harū, is used by many speakers to mean "she"

**"pearapple"—a kind of fruit which has the taste of a pear and the texture of an apple. It is a member of the Rosaceae family.

***I.N., p. 84.

cha, dherey cha. "There are many."
tapāīko ghar thūlo cha ki cheyna? "Is your house large or not."
ke yo kitāp tapāīko ho? Is this book yours?"
hoina, rāmko. "No, it's Ram's."

2. Answer the folowing questions affirmatively:

1. घर अघिल्तिर के चोक छ ?
2. तपाईंको घर सानु छ कि छैन ?
3. यो सबभन्दा ठूलो कोठा छ कि छैन ?
4. घरमा के आठौटा कोठा छ ?

3. Answer the following questions negatively:

1. तपाईंको घर कहाँ हो; पाटन हो ?
2. दोस्रो तलामा पाँचौटा कोठा छ कि छैन ?
3. स्वयभू जाने बाटोमा दरबार छ कि छैन ?
4. के यो तपाईंको हो ?

4. Repeat the following sentences, changing any cha to rahecha and any cheyna to rahenacha.

1. यो गाउँमा धेरै पसल छैन।
2. तपाईंको घर ठूलो रहेछ।
3. यहाँ धेरै रूख छ।
4. ढोका निकै होचो छ।
5. भर्याङ निकै ठाडो छ।
6. तपाईंको घरमा पूजा कोठा छैन।

(D) Narrative Description:

हाम्रो घर पाटन हो। घर अघिल्तिर सानु चोक छ। घरको झ्याल र ढोका निकै होचो र सानु छ। घरको छिंडीमा सान्साना दुइटा आँखे झ्याल मात्र छन। छिंडीको एउटा कुनामा माथि जाने ठाडो भर्याङ छ। भर्याङ चडे पछि सानु मटान र तीनऔटा कोठा आउँछन। एउटा कोठा मेरो र रामुको, अर्को

कोठा ठूल्दाइको हो। सबै भन्दा ठूलो कोठा बैठक हो। माथिल्लो तलामा पनि मटान र तीनऔटा कोठा छन। बुईगलमा भान्छा छ। बुईगलको एक कुनामा सानु पूजा कोठा छ।

Cultural Notes

The typical urban house in Kathmandu, Patan and Bhatgaon is a Newari house, and most of the terms designating the various parts of it have been borrowed from Newari (however, these borrowed terms are used somewhat differently by Nepali speakers than by Newaris). Such houses generally have four floors, or tala: a ground floor (the front of which is usually a shop), a first floor, a second floor, and topmost floor or buĩgal. Outside the main rooms on the first and second floor there are matāns—a sort of inside porch, which may be used for storage. The visitor will be invited into the baithak, or sitting room, generally to be found on the first floor. Traditional families will entertain foreign guests in the baithak; the foreigner should not expect to see other parts of the house.

The ground floor is not used by the family as living space; and therefore, guests arriving at the house do not usually knock at the door, but announce their presence by calling out to those inside, something on the order of bhitra ko cha? If the house happens to have a gate and a yard, visitors knock on the gate and wait for somebody to come and open it.

Questions. Give any suitable answer to the following questions.

1. घर अघिल्तिर के छ ?
2. घरको झ्याल र ढोका होचो छ कि छैन ?
3. घरको छिंडीमा झ्याल छ कि छैन ?
4. भर्याङ कस्तो छ ?
5. घरको कतिऔटा तला छ ?
6. सबभन्दा ठूलो कोठा कुन्चाहिं छ ?
7. बुईगलमा के छ ?
8. दोस्रो तलामा के के छ ?

Make up answers to the questions formed in (C), Ex. 1, by the addition of a form of cha.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student I	Instructor II
1. तिम्रो घर कस्तो छ ?	ठूलो छ।
तिम्रो घर कस्तो छ ?	निकै सानु छ।
तिम्रो घर कस्तो छ ?	राम्रो छ।
तिम्रो घर कस्तो छ ?	अमेरिकाको घर जस्तो छैन।
2. कोठामा के छ ?	कोठामा मचटेबिल छ।
कोठामा के छ ?	कोठामा दराज छ।
कोठामा के छ ?	कोठामा दराज र टेबिल घडी छ।
3. भुईंमा के छ ?	सुकुल छ।
भुईंमा के छ ?	सुकुल र सतरँजा छ।
भुईंमा के छ ?	सतरँजा र गलैंचा छ।
भुईंमा के छ ?	गलैंचा र चकटी छ।

(F) Supplementary Narrative

हाम्रो घरको बैठक अमेरिकी घरको जस्तो छैन। यहाँ मेचटेबिल छैन। भुईंमा सुकुल छ। सुकुल माथि सतरँजा छ। सतरँजा माथि गलैंचा र चकटी छ। कोठाको कुनामा दराज र टेबिल घडी पनि छ।

Questions

Give any suitable answer to the following questions

1. नेपाली घर अमेरिकी घर जस्तो छ कि छैन ?
2. तपाईंको घरको बैठकमा मेचटेबिल छ कि छैन ?
3. त्यहाँ के के छ ?

Vocabulary

चोक	"courtyard (in the intersection of two city streets as well as in /a house)"
छिंडी	"ground level floor"
आँखे झ्याल	"small window for peeking (to admit a little light as well as to allow someone to peek out without being seen)"
भर्याङ	"staircase"
मटान	" a kind of inside porch located outside the main rooms"
बैठक	"sitting-room"
बुईगल	"topmost floor of the house (where the kitchen is located)"
भान्छा	"kitchen"
सुकुल	"straw mat"
सतरँजा	"thin cotton rug (designed with stripes in contrasting colors)"
गलैंचा	"wool rug (thick wool rug of the Tibetan type)"
चकटी	"cotton pillow"
दराज	"large chest of drawers"
घडी	"clock"

CHAPTER THREE

(A) Variation/Repetition Drill

The instructions for this drill are the same as for the previous two chapters.

Student	Instructor
I	II
1. उ बिहान कहाँ जान्छ ?	उ बिहान काममा जान्छ।
उ बिहान कहाँ जान्छ ?	उ बिहान स्कूल जान्छ।
उ बिहान कहाँ जान्छ ?	बाग्मति।
उ बिहान कहाँ जान्छ ?	टुँडिखेल।
2. तपाईं बिहान कहाँ जानुहुन्छ?	दफ्तर जान्छु।
तपाईं बिहान कहाँ जानुहुन्छ?	घुम्न जान्छु।
तपाईं बिहान कहाँ जानुहुन्छ?	पढाउन जान्छु।
तपाईं बिहान कहाँ जानुहुन्छ?	पसल जान्छु।
3. त्यसपछि के गर्नुहुन्छ?	त्यसपछि म भात खान्छु।
त्यसपछि के गर्नुहुन्छ?	त्यसपछि म अफिसमा जान्छु।
त्यसपछि के गर्नुहुन्छ?	त्यसपछि म घर आउँछु।
त्यसपछि के गर्नुहुन्छ?	त्यसपछि म डुल्न जान्छु।
4.* घर फर्केपछि के गर्नुहुन्छ?	घर फर्केपछि म भात खान्छु।
भात खाएपछि के गर्नुहुन्छ?	भात खाएपछि म अलि आराम गर्छु।
आराम गरेपछि के गर्नुहुन्छ?	आराम गरेपछि म काममा जान्छु।
काममा गएपछि के गर्नुहुन्छ?	काममा गएपछि म घर आउँछु।

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* **This drill represents a departure from the usual format for variation/repetition drills, in that each new question contains a slight change from the previous one. However, the student will notice that the first two words in questions 2-4 are developed out of the last two words in responses 1-3. This drill can easily be used as a free conversation. See also (C), drill 3 for practice of this type.**

	I	II
5.	उ काम गर्छ कि गर्दैन?	गर्छ।
	उ काम गर्छ कि गर्दैन?	गर्छ, रामको होटलमा गर्छ।
	उ काम गर्छ कि गर्दैन?	गर्दैन, घरमा बस्छ।
	उ काम गर्छ कि गर्दैन?	गर्दैन, रोगी छ।
6.	तिमीहरू स्कूलबाट कति बजे फर्कन्छौ?	हामी तीन बजे फर्कन्छौं।
	तिमीहरू स्कूलबाट कति बजे फर्कन्छौ?	हामी साढे तीन बजे फर्कन्छौं।
	तिमीहरू स्कूलबाट कति बजे फर्कन्छौ?	हामी चार बजे फर्कन्छौं।
	तिनीहरू स्कूलबाट कति बजे फर्कन्छौ?	हामी पाँच बजे फर्कन्छौं।

(B) Grammar Notes

pachi. pachi, "after", has been used in two ways in this chapter. tyaspachi, "after that", or "then" describes two consecutive actions. tyas- is actually the oblique form of tyo; it occurs before words like pachi and bhandā, and before suffixes like -ko and -mā.

pachi also occurs after the second perfect participle (gae, gare, khāe, etc.) and in this context it means "after going", "after doing", and "after eating".

Infinitives. In the sentence ma ghūmna jānchu or ma padhāuna jānchu, ghūmna and padhāuna are infinitives. When infinitives are used in a sentence to show purpose or direction, the -na ending is used. These words would be listed in the dictionary as ghūmnu and padhāunu.

huncha. In bihāna tīn cār klās samma huncha, "In the morning there are three or four classes", huncha means "is". huncha is very frequently used in this way to describe the general nature of a thing or things:

hiũ seto huncha "Snow is white".

rāmro padhera pās huncha "If one studies well one will pass".

pasal banda huncha "The shop is closed".

The meaning of pasal banda huncha overlaps somewhat with that of pasal banda cha but in general, pasal banda huncha indicates more that the shop is closed as a rule — either regularly, or that it has been closed for some time.

hunchan is the plural of huncha. As noted in I.N. p. 81, plural concord of the verb with the subject is generally restricted to cases where the subject refers to human beings.

Where to look it up:

The simple indefinite tense: I.N., Chapter 3
The Second perfect participle: I.N., Chapter 20
Infinitives in -na : I.N., Chapter 11
Days of the week: I.N. p. 91.

(C) Exercises

1. The following questions ask what you, various members of the family, or other people customarily do during the morning. Answer by saying that you (they, etc.) do your (their) lessons (skūlko pāth).

Ex.) Q. तिमी बिहान के गर्छौं ?
A. म बिहान स्कूलको पाठ गर्छु ।

Note that the verb garchew in the question must be changed to garchu in the answer, to go with ma.

बिहान तपाईं के गर्नुहुन्छ ?
बिहान दिदी के गर्नुहुन्छ ?
बिहान कान्छा के गर्छ ?
बिहान तिमीहरू के गर्छौं ?
बिहान भाई र बहिनी के गर्छन ?
बिहान तपाईंको साथी के गर्छ ?

2. The following questions ask when you/other people come to class each day. Answer by saying that you/they come to class at 9:00, following the example of Exercise 1, above. In this exercise the complete questions will not be supplied. The student is expected to complete the sentences himself on the same pattern as the first sentence, and then answer them.

तिमी दिनहुँ क्लासमा कति बजे आउँछौ ?
(तपाईंहरू)
(दिदी र दाज्यू)
(कान्छा)
(मोतीशोभा)
(राम लाल)

(Exercises)

3. The following consist of two short sentences describing two actions linked by tyaspachi, "after that". Make the two sentences into one by replacing the tyaspachi with a second perfect participle and pachi construction. Note that if there is a pronoun in the second sentence it must be deleted.

Ex.) बिहान म भात खान्छु , त्यसपछि म स्कूल जान्छु
→ बिहान म भात खाएपछि स्कूल जान्छु।

चार बजे म स्कूलबाट आउँछु , त्यसपछि म खाजा खान्छु।
साँझ म घुम्न जान्छु , त्यसपछि म घर आउँछु।
बिदाको दिन म बिहान घुम्न जान्छु , त्यसपछि म घरमा बस्छु।
नोकर घरको काम गर्छ , त्यसपछि बजार जान्छ।
बुवा अफिसबाट घर आउनुहुन्छ , त्यसपछि तमाखु खानुहुन्छ।
आमा बिहान पशुपति जानुहुन्छ , त्यसपछि घर आएर भात पकाउनुहुन्छ।

(D) Narrative Description: म के गर्छु

बिहान छ बजेतिर हतारले कलेज जान्छु , त्यहाँ कहिले दुइ , कहिले तीन , कहिले चार क्लास सम्म हुन्छ। र त्यहाँबाट नौ , साढे नौ बजेतिर फर्कन्छु। अनि घरमा भात सात खान्छु र त्यसपछि दिउँसोको कलेजमा जान्छु। त्यहाँ क्लास सिध्देपछि चार बज्छ। कहिले कहीं पाँच पनि बज्छ। त्यहाँबाट घर जान्छु। अनि तयार भएर डुल्न निस्कन्छु , अनि साथीहरू भेट हुन्छन् , कुराकानी गर्छौं। र आठ नौ बजेतिर घर फर्कन्छु। त्यसो त कहिले कहीं घर बाट निस्कँदिनँ। र पढ्नतिर लाग्छु। मेरो एउटा बानी छ , नपढेर म सुत्दिनँ।

Cultural Notes

Nepalis in general eat two major meals a day: the first is eaten at about 9:00 a.m. and the second between 6:00 and 9:00 p.m. These are complete meals with rice, dāl (cooked lentils), vegetables and other condiments, and sometimes, meat.

In addition to this, many people also take morning tea (6:00-7:00 a.m.) and a snack, or khājā (3:00-5:00 p.m.). Frequently khājā is an occasion for a visit to a restaurant.

It can be seen from this that Nepalis are early risers. For some, the working day consists of an early morning session and an afternoon session. For others, it begins around 10:00 and ends at 4:00 p.m. A stroll along New Road is a popular recreation in the late afternoon. Many go to purchase the daily papers from India, which arrive at about 4:00 p.m. Of course, many go to New Road simply in the expectation that they will be able to meet their friends, who will also be strolling along New Road at that hour.

Questions

Give any suitable answer to the following questions.

1. बिहान तपाईं के गर्नहुन्छ ?
2. त्यसपछि कहाँ जानुहुन्छ ?
3. दिउँसो के गर्नहुन्छ ?
4. भात खाएपछि के गर्नुहुन्छ ?
5. तपाईं दिउँसो डुल्न जानुहुन्छ कि जानुहुन्न ?

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

	Student I	Instructor II
1.	तपाईं कस्तो चूलोमा पकाउनुहुन्छ ?	मट्टितेलको चूलोमा।
	तपाईं कस्तो चूलोमा पकाउनुहुन्छ?	दाउरा बाल्ने चूलोमा।
	तपाईं कस्तो चूलोमा पकाउनुहुन्छ?	बिजुलीको चूलोमा।
	तपाईं कस्तो चूलोमा पकाउनुहुन्छ?	कस्तो चूलोमा? जस्तो सबैको छ, त्यस्तै चूलोमा

I	II
2. के दाउरा यहाँ महँगो छ ?	महँगो छ ।
के दाउरा यहाँ महँगो छ ?	अति सस्तो छ ।
के दाउरा यहाँ महँगो छ ?	धेरै नै महँगो छ ।
के दाउरा यहाँ महगो छ ?	सहरभन्दा सस्तो छ ।

Exercise

The following questions ask for a comparison between two things, or two methods of doing something, etc. Answer the question by saying that one of these things (methods) is better (bigger, easier). The answer will be determined partially by the nature of the question.

Ex.) A. काठमाँडौंको घर यहाँको घर भन्दा ठूलो हुन्छ ?

Q. काठमाँडौंको घर ठूलो हुन्छ ।

1. के मट्टितेलको चूलो दाउराको चूलो भन्दा सस्तो पर्छ ?
2. के दाउराको चूलो मट्टितेलको चूलो भन्दा बढता फोहोर हुन्छ ?
3. के काठमाँडौंको सडक गाउँको सडक भन्दा सफा हुन्छ ?
4. के तपाईं म भन्दा बलियो हुनुहुन्छ ?

(F) **Narrative Selection:** हाम्रो घर *

अस्ति देखि हाम्रो घरमा पनि मट्टितेलको चूलोमा भात पकाउँछन । दाउराले भात पकाउन ज्यादै फोहर हुन्छ । आजकल दाउरा पनि महँगो छ । दाउराले

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* Beginning with this narrative selection, the student will be introduced to a slightly different style of writing than that to which he has become accustomed. Though it may seem unfamiliar at first, it is a highly legible style and one which is more characteristic of Nepali handwriting than that which has been used so far. These styles will alternate for some time, with the more familiar handwriting being used in all exercises and drills until Chapter Nine. Typewritten Nepali will be introduced in Chapter Eleven.

(Narrative Selection)

भात पकाउन ल्याँदै धुँवा हुन्छ। धुँवा जाने ठाउँ कतै छैन। त्यसैले आमा दाउराको चूलो भन्दा मट्टितेलको चूलो धेरै सजिलो छ भन्नुहुन्छ।

Questions

Supply a suitable answer to the following questions.

1. तपाईंको घरमा केमा पकाउनुहुन्छ ?
2. के यो दाउराको चूलोमा भन्दा सजिलो हुन्छ ?
3. के यसले धुवाँ हुँदैन ?

Vocabulary

बिहान	"morning"
काम	"work"
बाग्मती	the river Bagmati, in which people go to bathe (as in the Ganges)
टुँडिखेल	"the parade grounds"
दफ्तर	"office"
पढाउनु	"to teach"
घुम्नु	"to stroll or roam about"
भात	"rice, meal"
डुल्नु	"to go for a walk"
फर्कनु	"to return"
आराम	"rest"
रोगी	"illness"
हतारले	"in a hurry"
भात सात	"rice and things (sāt is an anukaran word)
दिउँसो	"afternoon"
सिध्दिनु	"to finish (I-stem)"
बज्नु	"to strike (as of time, as well as of instruments)"
तयार हुनु	"to get ready"
निस्कनु	"to come out of (a house)"
साथी	"friend"
कुराकानी	"conversation"
बानी	"habit, custom"
सुत्नु	"to lie down, go to sleep"

CHAPTER FOUR

(A) Variation/Repetition Drill

The instructions for the drill are the same as for previous chapters. The format of the drill has been further modified in that the question (Column I, Student) is given only once in each set. The drill is to be done in the usual manner, with each question being asked by four students in turn.

Student I	**Instructor** II
1. हिजो बिहान तपाईं कति बजे उठ्नभयो ?	म छ बजे उठें। म सात बजे उठें। म अबेर उठें। म अति सवेरै उठें।
2. त्यसपछि के गर्नुभयो ?	त्यसपछि मुख धुन गएँ। त्यसपछि चिया खाएँ त्यसपछि तरकारी किन्न गएँ। त्यसपछि घर फर्कें।
3. दिउँसो तपाईंले के गर्नुभयो?	दिउँसो म पढन थालें। दिउँसो म साथीहरूसँग घुमें। दिउँसो म चङ्गा उडाउन गएँ। दिउँसो म सुतें।
4. कान्छा कहिले घर गयो?	चार बजे गयो। भरखर गयो। अघिनै गयो। काम सकेपछि गयो।

I	II
5. तिमीहरू बजारमा के गर्यौं?	हामीले धेरै माछा किन्यौं। हामी जुत्ता पसलमा गयौं। हामीले नयाँ साडी हेर्यौं। हामीले मसला किन्यौं।
6. पसलमा तिमीले के के किन्यौं?	मैले दुइ धार्नी आलु किनें। मैले एक मोहरको चमसुर पालुङ्गो र पाँच आनाको रायोको साग किनें। मैले दुइ पाउ गोलभेडा किनें मैले केही पनि किनिनँ।

(B) Grammar Notes

The difference between thiyo and bhayo. The difference between thiyo and bhayo is not analogous to that between cha and ho. thiyo is the past tense of both cha and ho, and means "was" (See exercise 1 in (C)).

bhayo , however means "happened", "became", or turned into":

rāt paryo,ãdhyāro bhayo "Night fell and it began to get dark".

pānī dhamilo bhayo "The water turned murky".

aber bhayo "It's late (= it's become late)".

-era as an alternative to pachi. Conjunctive participles (garera, khāera, kinera) behave in a sentence in much the same was as constructions with the second perfect participle and pachi (garepachi, khāepachi etc.). Compare the following sentences:

dui pāu māsu kinera ghar pharkẽ "I bought two pāus of meat and returned home".

dui pāu māsu kinepachi ma ghar pharkẽ "After buying two pāus of meat I returned home".

In fact, these two constructions can usually be exchanged for each other in sentences (see Ex. 6 in this chapter).

Not all conjunctive participles behave like pachi constructions, however. In some contexts they indicate causality:

pānī parera ma tapāīkahā̃ āuna sakinā̃ "I could not come to your house because it rained".

(See Chapter Fourteen,Ex. 3 of this manual for practice in this use of the conjunctive participles.)

Conjunctive participles are also used adverbiallly:

jatan garera "carefully"

rājpath bhaera "via the Rajpath"

yaso garera "this way, like this"

masīn jatan garera boka hey, natra bigrincha! " Carry the machine carefully, otherwise it will break !"

ma rājpath bhaera kāthmādew āeko chu " I came to Kathmandu via the Rajpath."

yaso garera huncha? "Is it all right to do it this way?"

Idiomatic use of conjunctive participles is one of the distinctive characteristics of Nepali.

Idioms with lāgnu. In this chapter, two idioms with lāgnu occur:

malāī ... alchi lāgcha "I feel lazy ...".

ke tapā̃ī̃lāī tamākhu khāna man lāgcha? "Do you like to smoke?"

lagnu is a versatile verb, occuring in a variety of idioms with a wide range of meanings. The student should memorize these idioms as he encounters them. Note the accusative case in the sentence above: malāī, tapā̃ī̃lāī.

Where to look it up.

The aorist perfect tense (garyo): I.N. Ch.5

The instrumental case(meyle): I.N. Ch. 1, Ch.5. See also chapters devoted to other tenses and participles for use of the instrumental case in these instances.

Conjunctive participles: regular use: I.N. Ch. 13
causal use: I.N. Ch.13, pp. 163-164
adverbial use: I.N. Ch.14

Idiomatic use of lāgcha and lāgyo: I.N. pp. 117-118.

(C) Exercises

1. The following questions ask what items you, other people, etc. purchased at the shop. Reply that you/they bought lasun, dhaniā ra maslā (garlic, dhania and spices). Note the use of -le after the subject word here (because kinnu is transitive).

पसलमा तिमीले के के किन्यौ ?
पसलमा दिदीले के के किन्नुभयो ?
पसलमा कान्छाले के के किन्यो ?
पसलमा तपाईको नोकरले केके किन्यो ?
पसलमा माहिंलीले के के किन्यो ?
पसलमा मीराको आमाले केके किंन्यो ?

(Exercises)

2. The following questions ask where you/others went this morning. Answer by saying that you/they went to school.

आज बिहान भाई कहाँ गयो?
आज बिहान उनीहरू कहाँ गए?
आज बिहान तिमी कहाँ गयौ?
आज बिहान दिदी कहाँ जानुभयो?
आज बिहान कान्छा कहाँ गयो?
आज बिहान बहिनी कहाँ गयो?

3. The following questions ask what you/others did yesterday evening. Answer by saying that you/they went to see some friends.

हिजो राति तपाईंले के गर्नुभयो?
हिजो राति दाज्यूले के गर्नुभयो?
हिजो राति मोतीशोभाले के के गर्यो?
हिजो राति रामलालले के गर्यो?
हिजो राति साहिंलाले के गर्यो?
हिजो राति कान्छाबाले के गर्नुभयो?

4. The following questions ask whether or not you like certain pastimes. Respond negatively or affirmatively, as you please.

के तपाईंलाई साइकल चढ्न मन लाग्छ?
के तपाईंलाई तमाखु खान मन लाग्छ?
के तपाईंलाई चङ्गा उडाउन मन लाग्छ?
के तपाईंलाई भकुण्डो खेल्न मन लाग्छ?
के तपाईंलाई नयाँ सडकमा घुम्न मन लाग्छ?
के तपाईंलाई बैठकमा बसेर गफ गर्न मन लाग्छ?

5. Replace the garepachi-type construction with a garera-type construction in the following sentences.

Ex.) मैले मुख धोएपछि चिया खाएँ। → मैले मुख धोएर चिया खाएँ।
मैले उठेपछि मुख धोएँ।
कान्छा काम सकेपछि घर गयो।
रामु पाठ पढेपछि भकुण्डो खेल्न थाल्यो।
हामीहरू खाएपछि गफ गर्न थाल्यौं।

(Exercise 5)

दाज्यू तयार भएपछि नयाँ सडक जानुभयो।
मैले यो काम सकेपछि आराम गर्छु।
कोठा सफा गरेपछि नोकर लुगा धुन्छ।

6. In the sentences which follow, change cha and ho to thiyo.

किताप कहाँ छ ?
टेबिलमा अखबार छ।
मसित कलम छ।
त्यो पसल राम्रो छ।
झ्याल र ढोका बन्द छ।
श्याम मेरो साथी हो।
सबभन्दा ठूलो कोठा कसको हो?
ढोका निकै होचो छ।
यो काम राम्रो हो।
घर अघितिर चोक छ।

(D) Narrative Description: विदाको दिन

अघिपछि भन्दा हिजो बिहान म अलि सबेरै उठें। बुईगलमा मुख धुन गएँ। एक छिन पछि आमाले चिया तयार पार्नु भयो। चिया खाएपछि तरकारी किन्न जा भनेर आमाले भन्नुभयो। मलाई पसल जान भनेपछि असाध्य अल्छि लाग्छ। सधैं स्कूलको पाठ धेरै छ भनेर छलि दिन्छु। तर हिजो बिदाको दिन थियो। फेरी घरमा तरकारी पकाउने कुरा केही थिएन। दिदी र दाज्यु दुबैको जाँच थियो। भाइ बहिनी केटाकेटी छन्। पसल जाने अरू कोही थिएन, त्यसैले आफैं जानु पर्यो।

कालिमाटी बाट बसन्तपूरको तरकारी पसल धेरै टाढा त छैन। अझ बाइस्कलमा त झन नजीक पर्छ। आफुलाई भने असाध्य अल्छि लाग्छ।

(Narrative Description)

बाइसकल पछाडी झोला हालें अनि तरकारी किन्न गएँ । एक मोहरको चमसुर पालुङ्गो, चार पाउ आलु, एक सुकाको लसुन, पाँच् आनाको रायोको साग, दस पैसाको धनियाँ र चार पाउ गोलभेंडा किनें । अनि काठमाँडौमा दुइ पाउ मासु किनेर घर फर्कें । आमा तरकारी पकाउन थाल्नु भयो ।

Cultural Notes

The Nepalese monetary system is a decimal one, the rupee being divided into 100 paisā*. In addition to the terms rūpiyā and paisā, however, there are several other terms in general usage:

mor (spelled mohar) = 50 paisā. The mor was originally the designation for Nepalese currency as opposed to that of British India.

sukā = 25 paisā.

ānā = 1/16th of a rupee. The term was borrowed from India (The Indian currency was originally divided into units of one sixteenth) and is still heard occasionally, mostly in the phrase pāc ānā (=20 paisā).

Formerly, Indian currency used to circulate side by side with Nepalese currency in Nepal, particularly in the Terai or in outlying hill areas. In recent years, however, the use of Nepalese currency for all commercial transactions has been enforced.

The following weights and measures are in common usage:

pāu: "one fourth" (of a ser)—a weight used to measure things such as vegetables and sugar.

dhārni: equal to a weight of three sers. Used to measure vegetables and meat.

māna: about half a ser or roughly a pound; used to measure rice, liquids.

kīlo: this is the European measure, used to weigh large quantities of solids in general.

tolā: used to weight very small quantities of things such as silver and gold, etc. 80 tolā = 1 ser.

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* paisā may refer to "money" in general or to a single paisā-coin.

The ser itself is not used in Kathmandu; it is an Indian unit of measure and in Nepal it is used only in the Terai. Although the other measures are defined in terms of the ser, the ser itself is used only to measure liquids. It equals about two pounds in weight.

Questions

Give any suitable answer to the following questions* .

1. आज बिहान तपाईं कति बजे उठ्नुभयो ?
2. तपाईं उठेपछि के गर्नुभयो ?
3. तपाईंको घरदेखि तरकारी पसल धेरै टाढा छ ?
4. तपाईंले पसलमा के के किन्नुभयो ?

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student I	Instructor II
1. तिमी कहाँ गयौ ?	माथि गएँ।
	माथि भात खान गएँ।
	बाहिर गएँ।
	बाहिर खेल्न गएँ।
2. खाजा कसले कसले खायो ?	मैले खाएँ।
	बहिनीले खायो।
	कान्छाले खायो।
	दिदीले खानुभयो।

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* By asking two or three consecutive questions of a single student, and adding his own questions, the instructor may develop this into a guided free conversation.

I	II
3. तिमी कहाँ गएर यो फल ल्यायौ?	बजारबाट। पल्लो घरबाट। तल बारीबाट। कान्छीको पसलबाट।
4. तपाईं कति बजे सुत्नुभयो?	नौ बजे सुतें। साढे नौ बजे सुतें। अबेर सुतें। म चाँडै सुतें।

(F) **Supplementary Narrative**: बिदाको दिन

साढे दस बजे भात पाक्यो। हामी सबै जना भात खान माथि गयौं। भात खाएपछि बुवा तमाखु खान थल्नुभयो। दुई बजेपछि म साथीहरूसँग चङ्गा उडाउन गएँ। मलाई चङ्गा उडाउन असाध्य मन लाग्छ। चार बजे म घरमा खाजा खान आएँ। खाजा खाएर म साथीहरूसँग टुँडिखेलमा भकुण्डो खेल्न गएँ। साढे छ बजे सम्म हामीले भकुण्डो खेल्यौं अनि बेलुका घर आएँ। भात सात खाएर सबै जना एक छिन गफ गर्न बैठकमा गयौं। अनि नौ बजे सुत्न गएँ।

Questions

Give any suitable answer to the following questions.

1. दिउँसो तपाईंले खाजा खाएपछि के गर्नुहुन्छ?
2. तपाईं कति बजे सुत्नुहुन्छ?

Vocabulary

उठ्नु	"to get up"
अबेर	"late"

बिदा	"holiday"
मुख	"mouth, face"
धुनु	"to wash"
चिया	"tea"
तरकारी	"vegetables (raw as well as cooked)"
पढनु	"to read, study"
सँग	"with (= सङ· ; the latter is the spelling given in I.N.)
चङ्गा	"kite"
उडाउनु	"to fly (causative)"
भरखर	"just now, a moment ago"
काम सकेपछि	"after finishing (his) work"
माल	"goods, merchandise"
साडी	"sari (woman's garment)"
धार्नी	"a weight equal to three sers (see Cultural Notes)"
चमसुर पालुङ्गो	two typical Nepali greens. camsur and pālungo are frequently cooked and referred to together.''
रायोको साग	"mustard greens"
किन्नु	"to buy"
मोहर, आना, पाउ, etc.:	see Cultural Notes
अघिपछि	"generally, as a usual practice"
अल्छि लाग्नु	"to feel lazy"
छलि दिनु	"to tell a lie, deceive"
झोला	"cloth bag (the all-purpose bag in brightly colored stripes /with a shoulder strap)"
खाजा	"snack, tiffin"
भकुण्डो	"ball"
खेल्नु	"to play"
टुँडिखेल	The Tundikhel or parade grounds in the center of Kathmandu
गफ गनु	"to chat, converse"

CHAPTER FIVE

(A) Variation/Repetition Drill

Student	**Instructor**
I	II
१. तपाईंसित आजको अखबार छ?	मसित छैन।
	मसित छ।
	छ। लिनुहोस।
	मसित छैन। त्यहाँ टेबिलमा हेर्नुहोस न।
२. तपाईंकहाँ नेपाली जुत्ता छ?	छैन। यहाँ पाइँदैन।
	हामी जुत्ता बेच्दैनौं।
	यहाँ पाइँदैन। मखनमा पाइन्छ।
	छ, हजुर। कस्तो जुत्ता चाहिन्छ?
३. चिया कहाँ पाइन्छ?	यहाँ पाइन्छ। आनुहोस न।
	त्यहाँ चिया पसलमा पाइन्छ।
	त्यहाँ होटलमा पाइन्छ।
	यहाँ चिया पसल छैन।
४. तपाईंलाई के चाहिन्छ?	मलाई छाता चाहिन्छ।
	मलाई कलम चाहिन्छ।
	मलाई राम्रो जुत्ता चाहिन्छ।
	मलाई एस्प्रो चाहिन्छ।

I	II
5. यहाँबाट पहाड देखिन्छ कि देखिंदैन?	देखिन्छ ! देखिन्छ ! तर बर्षामा देखिंदैन। देखिंदैन। यहाँबाट टाढा छ। यहाँबाट देखिंदैन। छानाबाट देखिन्छ।

(B) Grammar Notes

parcha. Idioms with parnu, like those with lāgnu, must be learned individually:

yaslāī kati parcha? "How much does this cost?"

yo sārī malāī man paryo "I like this sari."

Note the use of parcha/paryo in financial transactions.

pāi̐deyna, cāhi̐deyna, etc. The negative forms of the I-stems used in this chapter differ slightly from those given in Introduction to Nepali in that they contain a -dey- element. This does not mean that the forms in Introduction to Nepali are incorrect, but merely that the beginner is not likely to hear them at first, as they are used in rapid colloquial speech. What he will hear are their variant longer forms, which are therefore presented here. The longer forms mean the same as the shorter forms, but are used in somewhat slower speech. Some speakers use them in preference to the short forms.

Short Form	Long Form
pāinna	pāi̐deyna
cāhinna	cāhi̐deyna
dekhinna	dekhi̐deyna
suninna	suni̐deyna
sakinna	saki̐deyna
etc.	etc.

Where to look it up.

Impersonal function of I-stem verbs (pāincha, pāi̐deyna): I.N. Ch. 6

(C) Exercises

1. The following questions ask whether certain things can be obtained in your city. Give a suitable answer, following the pattern below:

Ex.) Q. के तपाईंको सहरमा छाता पाइन्छ ?

A. पाइन्छ (or: पाइँदैन)

(Exercise 1)

के तपाईंको सहरमा असल जुत्ता पाइन्छ ?
के तपाईंको सहरमा राम्रो घडी पाइन्छ ?
के तपाईंको सहरमा टिनमा राखेको खाना पाइन्छ ?
के तपाईंको सहरमा बिदेशमा छापेको किताप पाइन्छ ?

2. The following questions ask what you can see from the window of your room. Give a suitable answer, using the same pattern given in Exercise 1.

के तपाईंको कोठाको झ्यालबाट पहाड देखिन्छ ?
के तपाईंको कोठाको झ्यालबाट खोला देखिन्छ?
के तपाईंको कोठाको झ्यालबाट ठूला ठूला घरहरू देखिन्छ ?
के तपाईंको कोठाको झ्यालबाट आकाश देखिन्छ ?

3. The following questions ask whether certain types of outside noises can be heard inside your room. Give a suitable answer.

के तपाईंको कोठाबाट सडकको आवाज सुनिन्छ ?
के तपाईंको कोठाबाट पल्लो घरमा कुकुर भुँकेको सुनिन्छ ?
के तपाईंको कोठाबाट धारामा कराएको सुनिन्छ ?
के तपाईंको कोठाबाट सिनेमा हलमा बजाएको गीत सुनिन्छ ?

4. The following questions ask whether you need certain items. Give a suitable answer.

के तपाईंलाई किताप चाहिन्छ ?
के तपाईंलाई चुरोट चाहिन्छ ?
के तपाईंलाई कागत चाहिन्छ ?
के तपाईंलाई ट्यक्सी चाहिन्छ ?

5. The following questions are aorist-perfect analogues of questions asked in exercises 1-4, or questions similar to those asked in Exercises 1-4. Give suitable answers.

के पसलमा टिनमा राखेको खाना पाइयो ?
के भोटाहिटीमा अमेरिकामा छापेको किताप पाइयो ?
के हवाइजहाजको झ्यालबाट पहाड देखियो ?
के मखनमा असल जुत्त पाइयो ?
के कोठाबाट सिनेमा हलमा हिजो बजाएको गाना सुनियो ?
ट्यक्सीको कति पैसा चाहियो ?
कितापहरूको कति पैसा चाहियो ?

(D) Dialogue

किताब पसलमा

ग्राहक: तपाईं कहाँ मिरेन डन्कको सानु नेपाली डिक्शनरी छ ?

पसले: त्यो मिरेन डन्कको डिक्शनरी ?

ग्राहक: हो।

पसले: अहो! त्यो त पाइँदैन। हामी सित छैन।

ग्राहक: उसो भए तपाईं कहाँ अरु कस्तो किसिमको डिक्शनरी पाइन्छ ?

पसले: नेपाली अँग्रेजी कि अँग्रेजी नेपाली ?

ग्राहक: नेपाली बाट अँग्रेजी।

पसले: नेपाली अंग्रेजीमा त हामी कहाँ रेग्मीको नेपाली हिन्दी र अँग्रेजी डिक्शनरी छ। धेरै राम्रो छ।

ग्राहक: खै! हेर्न दिनुहोस त।

(पसले डिक्शनरी झिक्छ र ग्राहकलाई हेर्न दिन्छ)

ग्राहक: (धेरै शब्द हेरिसके पछि) यो राम्रो जस्तो छ। यसलाई कति पर्छ ?

पसले: छ: रुपैयाँ मात्रै।

ग्राहक: उसो भए मलाई दिनुहोस यो।

Cultural Notes

There are a number of libraries and book shops in Kathmandu, the main center for book stores being in Bhotahity. Paperbacks and Western novels are available in Damkala.

The Indian newspapers arrive each day in the late afternoon and are all sold from a little stand on New Road. Across the street from this stand the Nepali newspapers are available throughout the day.

Questions

Give any suitable answer to the following questions.

1. यहाँको पसलमा के के पाइन्छ ?
2. तपाईंको कोठाको झ्यालबाट पहाड देखिन्छ कि देखिंदैन ?
3. तपाईंलाई के चाहिन्छ ?
4. के यहाँ नजीकै कितापको पसल छ ?
5. किताप पसलमा अखबार पाइन्छ ?

Guided Conversational Practice

Role-playing situation: "Bookstore". There are two ways this may be done: (A) The instructor taking the part of the proprietor of a bookstore, each student in turn pretends to be a customer asking for a book. (B) Two students in turn act out the purchase, one pretending to be the proprietor and the other pretending to be the customer.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student I	Instructor II
1. के चाहियो तपाईंलाई ?	मलाई डिक्शनरी चाहियो। मलाई गोरखापत्र चाहियो। तपाईंकहाँ रातो पेन्सिल छ ? तपाईंकहाँ नेपालको नक्शा छ ?
2. तपाईंले के खोजेको ?	मैले साथीको घर खोजेको। मैले जुत्ताको पसल खोजेको। आजको राईजिङ् नेपाल खोजेको मैले हैन्डलूम साडी खोजेको।

I	II
3. तपाईंलाई बजार जान मन पर्छ ?	मलाई बजार जान धेरै रमाइलो लाग्छ । मलाई बजार जान अल्छि लाग्छ । बिदाको दिन मन पर्छ । मन पर्दैन, घरमा बस्न मन पर्छ ।

(F) Supplementary Dialogue: लुगा पसलमा छिटको फरिया खोजेको ।

पसले – के चाहियो तपाईंलाई ?
ग्राहक – तपाईंकहाँ फरिया छ ?
प – बस्नुहोस न । म तपाईंलाई राम्रो फरिया देखाउँछु । यो हैन्डलूम साडी मन पर्‍यो ?
ग्रा – होइन, म त छिट खोजेको, तपाईंकहाँ छैन ?
प – अहँ; छिट त छैन । छिट यता कतै पाइँदैन । मखनमा हेर्नुहोस ।

ग्रा – तपाईंकहाँ छिटको फरिया छ ?
प – छ । बस्नुहोस (कपडा देखाउँछ) ।
ग्रा – ख्वै ! राम्रो छ कि छैन ? चौडाई कति छ ?
प – हेर्नुहोस । चौडाइ दुइ हातको छ ।
ग्रा – राम्रै रहेछ, मलाई तीन गज चाहियो ।
प – तीन गजले फरिया पुग्दैन, छ गज लाग्छ ।
ग्रा – एउटा फरियालाई कति पर्छ ?
प – पन्द्र रूपियाँ ।
ग्रा – ल एउटा फरिया दिनुहोस ।

Questions

The questions which follow are directed toward the girls in the class:

तपाईंलाई कस्तो साडी मन पर्छ, हैन्ड्लूम साडी कि छिटको फरिया?
कुन रँगको साडी चाहिन्छ तपाईंलाई?
तपाईंलाई सानु बुट्टा भएको कि ठूलो बुट्टा भएको साडी चाहिन्छ?

Vocabulary

आज	"today"
जुत्ता	"shoe(s)"
बेच्नु	"to sell"
पाइन्छ	"is available", "one can get"
देखिन्छ	"can be seen, is/are visible"
चाहिन्छ	"is required" *
राम्रो	"nice, good, beautiful"
छाता	"umbrella"
एस्प्रो	"Aspro (a brand of aspirin sold in India and Nepal)"
पहाड	"mountain(s)"
बर्खा	"monsoon season, rainy season"
टाढा	"far, distant"
छाना	"roof"
सहर	"city"
खोला	"river"
आकाश	"sky"
आवाज	"noise"
कुकुर	"dog"
भुँक्नु	"to bark (dog)"
कराउनु	"to shout, cry out, scream"
धारा	"tap, faucet (public tap and also a tap in one's own house)"
पल्लो	"next, across the way"

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* The approximate meaning of this and the previous two words are given here, but for a more accurate understanding of them, see I.N. pp. 107-108.

बजाउनु	"to play, beat (as musical instrument, etc.)"
गीत	"song"
गाना	"song, music"
कागत	"paper"
चुरोट	"cigarette"
किसिम	"kind, type, variety"
ग्राहक	"customer"
शब्द	"word"
गोर्खापत्र	The Gorkhapatra (the leading newspaper in Nepal)
रातो	"red"
खोज्नु	"to search, look for"
राईजिङ नेपाल	The Rising Nepal , (the leading English-language news- /paper in Nepal)
लुगा	"clothes"
छिट	a kind of cotton cloth woven and printed locally in Kathmandu.
फरिया	"sari" — especially the variety worn by hill women and farmer /women
देखाउनु	"to show"
हेर्नु	"to see"
चौडाई	"width", also "length" gaj may also mean "width", here, means /"yard"
दुइ हात	fabric is measured by Nepali women in terms of hat "hands"; one hat (measured from the elbow to the tips of the fingers) equals about eighteen inches

CHAPTER SIX

(A) Variation/Repetition Drill

Student I	Instructor II
1. बजारको नाम के हो ?	बजारको नाम इन्द्रचोक हो। बजारको नाम मखन टोल हो। बजारको नाम ओटाहिटी हो। बजारको नाम असन टोल हो– पुरानै हो।
2. अन्नपुर्ण मन्दिरको अगाडी के पाइन्छ ?	चामल पाइन्छ। दाल पाइन्छ। चामल र चिउरा पाइन्छ। चामल र दाल धोक्रोमा राखेको पाइन्छ।
3. असनमा सबै कुरा कस्तो हुन्छ?	सस्तो हुन्छ। राम्रो हुन्छ। ताजा र बेस हुन्छ। कहिले कहिले मिसेको पनि हुन्छ।
4. छाताको मोल पसलेले के भन्यो?	पन्द्र रूपियाँ भन्यो। बीस रूपियाँ भन्यो तर मैले मोलतोल गरें। बीस रूपियाँ भन्यो तर मैले पन्द्र दिएँ। बीस रूपियाँ भन्यो तर मोलतोल गरेर पन्द्र रूपियाँमा दियो।

I	II
5. हिजो तपाईं स्कूलबाट कता जानुभयो?	म आफनु डेरा तिर लागें। म सिनेमा लागें। म अस्पताल लागें। म बजार लागें।

(B) Grammar Notes

Idiomatic use of lāgnu (cont.). Note additional idioms with lāgnu in the following sentences:

ke yahā̃ tapāīlāī ramāīlo lāgcha?	"Do you like it here?"
malāī ciso lāgyo	"I feel cold."
malāī garmī lāgyo	"I feel warm."

In ma āphnu derā tira lāgē̃, lāgē̃ means "started (toward)." One could also say: ma āphnu ḍerā tira jāna lagē̃ (same meaning).

For a discussion of this usage of lāgnu please refer to I.N. Ch. 7.

Where to look it up.

bhane to express open condition ("if"-sentences): I.N. Ch. 7
ki "whenever", I.N. Ch. 7

(C) Exercises

1. The following questions ask whether you like certain kinds of foods. Supply a suitable answer, using man parcha ("I like it") or man pardeyna ("I don't like it").

Note: The repeated elements in the questions are not written out after the first sentence. This device will be used whenever appropriate throughout the remainder of the manual.

के तपाईंलाई नेपाली खाना मन पर्छ?

(दाल भात)
(रायो को साग)
(बनेलाको मासु)
(पीरो)
(चाइनीज खान)

(Exercises)

2. The following questions ask whether you liked certain things or events. Supply a suitable answer, using man paryo, ("I liked it"), or man parena ("I didn't like it")

के हिजोको सिनेमा तपाईंलाई मन पर्यो ?
(त्यो जुत्ता)
(हिजो पकाएको मासु)
(हिजोको जात्रा)

3. Supply a suitable yes-or-no answer to the following questions:

के तपाईंलाई अल्छि लाग्छ ?
के यहाँ तपाईंलाई रमाइलो लाग्छ ?
के घाम तपाईंलाई रमाइलो लाग्छ ?
के तपाईंलाई डुल्न मन लाग्छ ?
के तपाईंलाई चिसो लाग्यो ?
के तपाईंलाई गर्मी लाग्यो ?

4. The following consist of two separate sentences with a contingent relationship to each other. Make these separate sentences into one if-sentence by adding bhane to the end of the first sentence and changing the verb into the appropriate form of the aorist perfect.

Ex.) पानी पर्दैन। म सिनेमा जान्छु । ⟶ पानी परेन भने म सिनेमा जान्छु।

छाता महँगो छैन। म किन्छु।
पसले बाहिर जान्छ। पसल बन्द हुन्छ।
पसलले सेतो अनुहार देख्छ। अनि मोल बढाउँछ।
कपडा राम्रो छ। म लिन्छु।
तपाईंले अठार रुपियाँ दिनुहुन्छ। म छाता दिन्छु।
भोलि बिदा हुन्छ। हामी पिकनिक जाँछौं।
भोलि टिकट पाउँछु। सिनेमा जान्छु।
भोलि पानी पर्छ। प्लेन जाँदैन।
मैले बिदा पाउँछु। म कल्कत्ता जान्छु।
कान्छा ढीलो आउँछ। काम सकिन्न।

(D) Narrative Description

असन टोल बाट जाँदा

आज म काठमाँडौको सबै भन्दा पुरानो बजार हेर्न गएँ। बजारको नाम असन टोल हो। असन टोलको चौबाटोमा अन्नपूर्णको मन्दिर देखें। मन्दिर राम्रो थियो। अन्नपूर्णको अगाडी चामल र दाल धोक्रोमा बेच्न राखेको देखें। असनमा किनमेल गर्न सहर बाहिर बाट धेरै मान्छे आउँछन रे। नेवार, पर्बते, बाहुन, सबै किसिमको मान्छे देखें। चौबाटोको एउटा कुनामा हलुवाइको पसल थियो। त्यहाँ खुब मिठो खानेकुरा पाइन्छ रे। अर्को कुनामा दाउरा बेच्न राखेको थियो। काठमाँडौको अरु ठाउँमा भन्दा असनमा सबै कुरा सस्तो हुन्छ। तर सेतो अनुहार देख्यो भने पसलेले मोल बढाउँछ।

असन बाट इन्द्रचोकको बाटो लागें। त्यहाँ मैले कपडा र भाँडाकुँडाको पसल देखें। त्यहाँ छाताको पसल पनि रहेछ। मलाई छाता जरूरी थियो। छाता नेपाली रहेछ। एउटा अलि राम्रो छाताको मोल पसलेले बीस रूपैयाँ भन्यो। मैले पहिले तेर रूपैयाँ सम्म दिएँ। धेरै बेर सम्म मोलतोल गर्यौं। आखिरमा पसलेले त्यो छाता अठार रूपैयाँमा दियो। छाता किनेर म आफ्नो डेरा तिर लागें।

Cultural Notes

The main shopping areas in Kathmandu are Asan Tol, Indra Chowk, and New Road. Nepali style goods are to be found in Asan Tol and Indra Chowk, and bargaining is the rule. The steps of the

Taleju temple in Indra Chowk are well-known for the merchants of rugs, wool shawls and jackets, who customarily display their wares there. This is the place farmers and hill people come to sell their goods and make their purchases. Western style goods and imports are sold in New Road (and in Juddha Road) and in this area prices are usually fixed.

Other shopping areas are: Bhotahity (especially for books), the Fair Price Shop (vegetables and small household goods), and Maru Tol (vegetables and sweets), Makhan Tol (Nepali cloth, shoes), and Thahity (shoes).

Items of traditional Nepalese art and craftsmanship can be found in Patan and Bhatgaon as well as in Kathmandu. Anywhere but New Road, bargaining is the order of the day.

Questions

Supply any suitable answer to the following questions.

1. अन्नपूर्ण मन्दिर अगाडि के के थियो ?
2. असन टोलमा को को किनमेल गर्न आउँछ ?
3. इन्द्रचोकमा कुन कुन प्रकारका पसलहरू छन ?

SUPPLEMENTARY SECTION

(E) Variation Repetition Drill

Student I	Instructor II
1. उ राडी केले बुन्छ ?	हातैले बुन्छ।
	तानले बुन्छ।
	कलमा बुन्छ।
	कारखानामा गएर बुन्छ।
2. उ पशमिना पनि बुन्छ कि ?	पशमिना बुन्छ।
	पशमिना बुँदैन, सूती मात्र बुन्छ।
	बुँदैन, ऊनी मात्र बुन्छ।
	पशमिना, ऊनी सूती सबै बुन्छ।

I	II
3. राडी बुन्नलाई कति दिन लाग्छ?	तानमा बुन्न एकै दिन मात्र लाग्छ। तानमा बुन्न त एकै दिनमा सकिन्छ। एकै दिनमा सकिन्छ: धागो बनाउनु, पिट्नु, तानमा हाल्नु, सबै। राम्ररी बुने भने एकै दिनमा सकिन्छ।

(F) Dialogue: इन्द्रचोकमा राडी बेच्नेसितको कुरा

क – ए, पशिमना पनि बुन्नुहुन्छ तपाईं?
ख – पशिमना बुन्छु।
क – यो राडी केले बुन्नुहुन्छ तपाईं? हातैले कि तानले?
ख – तानले।
क – ए! यो के सिस्टमले बुनिन्छ?
ख – यो चाहिं पहिले तान लगायो, त्यो गलैंचा बुनेको जस्तो त हो नि!
क – यहाँ चाहिं हाम्रो जाउलाखेलमा बुन्छन नि?
ख – त्यहाँ पनि बुन्छ तल पाटनमा पनि त छ नि। भोटेहरूले बुन्छन।
क – कति दिन लाग्छ नि यो राडी एकजनालाई बुन्नलाई?
ख – यो बुन्न त एकै दिनमा सकिन्छ। धागो बनाउनु, पिट्न, तान हाल्नु सबै।
क – सबै?
ख – अँ; यो चाहिं ऊन अब रातोको रातै, सेतोको सेतै, कालोको कालै छुट्यायो। त्यहाँ बाट धोयो सुकायो। त्यहाँबाट धनुले फिट्यो। पिउरी बनायो। त्यहाँ बाट धागो काट्यो।
क – आफैले?

ख — आफैले, जहान सबैले गर्छ।
क — अनि काँचो ऊन कहाँबाट ल्याउनु हुन्छ तपाईं ?
ख — गाउँ गाउँ बाट।

Questions

Give any suitable answer to the following questions.

1. राडी बच्नेले राडी कसरी बुन्छ ?
2. राडी बुन्नलाई कति दिन लाग्छ ?

Vocabulary

पुरानो	"old, ancient"
चामल	"uncooked rice"
दाल	"lentils"
चिउरा	"beaten rice"
धाक्रो	"sack"
राख्नु	"to put, place"
सस्तो	"cheap"
ताजा	"fresh"
बेस	"good (of quality)"
मिस्नु	"to mix, adulterate"
मोल	"price"
मोलतोल	"bargaining"
चौबाटो	"crossroads"
मन्दिर	"temple"
किनमेल	"shopping"
पर्बते	"hill-folk"
बाहुन	"Brahmin"
कुना	"corner"
हलुवाइ	"confectioner"
अनुहार	"face"
बढाउन	"to increase"
भाँडाकुँडा	"pots and pans"
जरूरी	"necessary"
डेरा	"lodging (rented room)"
पशिमन	"(wool) shawl"
बुन्नु	"to weave"
तान	"loom"
पिट्नु	"to beat, pound"
छुट्टाउन	"to separate"
धुनु	"to wash"
सुकाउन	"to dry"
धनु	"bow"
पिउरी	"a roll of cotton prepared for spinning thread"
धागो	"thread"
काँचो	"raw"

CHAPTER SEVEN

(A) Variation/Repetition Drill

Student I	Instructor II
1. हजुरलाई के चाहियो ?	मलाई सफा रुमाल ल्याइदेऊ। शेव गर्नलाई तातो पानी ल्याइदेऊ। तीनजनालाई कफी ल्याउने। मेरो लुगा तयार भएछ कि छैन धोबी कहाँ भएर बुझिदेऊ।
2. बेलुकालाई के पकाऊँ ?	दाल भात भए हुन्छ। कुखुरा काटेर भुटिदिनुहोस। सूप मात्र बनाईदिनुहोस। आज मेरो चारजना साथीहरू आउँछन, आज मीठो खान बनाउनुहोस है।
3. म रसभरी ल्याउँ कि ? असाध्य राम्रो छ।	हुन्छ, ल्याऊ। पर्दैन, मलाई एक कप चिया ल्याइदेऊ। पर्दैन, अरू केहि मीठो छैन ? रसभरी मात्रै कति खाने, राबडी ल्याऊ।
4. अरू के ल्याऊँ ?	अरू पानी ल्याउ। अरू दुइ कप चिया ल्याउ। बिल ल्याउ। अरू केहि पर्दैन।

5. हजुरलाई के चाहियो ?	तीनजनालाई कफी ल्याउनुपर्यो। शेव गर्नलाई तातो पानी ल्याइदिनुपर्यो। म बाहिर जान लागें, ट्यक्सी बोलाइदिनुपर्यो। मनेजरलाई बोलाइदिनुपर्यो।

(B) Grammar Notes

Command and Request forms. Nepali has a variety of command and request forms: the three major types are the high grade honorific, the middle grade honorific, and the low grade honorific. (See *Introduction to Nepali*, Ch. 8). These three levels correspond to the pronouns *tapāĩ*, *timī*, and *tã*:

tapāĩ:	*garnuhos*
timī:	*gara*
tã:	*gar*

In addition to these three, two other forms of the verb are also used as request forms or imperatives:

1) The imperative in *nū* (*garnū*). This is a variant of the middle grade honorific *gara*. However, the use of the word *timī* in the same context as a *garnū*-type imperative is avoided, as *garnū* is regarded as slightly more polite than *gara*.

2) The infinitival participle. This is used as a more informal variant of *garnuhos*, or in contexts where the speaker feels that *gara* and *garnū* would not be polite enough, but that *garnuhos* would be unsuitable. *garnū* and *garne* are often interchangeable but *garne* is used more frequently.

Compound verbs in which the final component is a form of dinu. These will be referred to in this manual as "compound-type command forms" and compound-type request forms". Compound command/request forms occur in high, middle and low grade honorific degrees:

Non-compound command/request forms	Compound command/request forms
garnuhos	garidinuhos
gara	garideū
gar	garide

The compound version of a command or request form is regarded as more polite than the non-compound form of the same verb. The banāidinuhos is slightly more polite than banāunuhos, banāideū is slightly more polite than banāū, and so on. For example, if an employer gives an order to his servant asking him to perform some job or service, the use of gara or banāū in a context where garideū and banāideū would have been appropriate, is considered "rough".

(Note: Compound verbs are also known as absolutive verbs and are treated in Introduction to Nepali, under that heading, in Chapters 24 and 25. The term "compound" here is reserved for those absolutive verbs ending in a form of dinu, as it provides a convenient label for certain kinds of command and request forms. However, there is a variety of other types of absolutive verbs which serve functions other than the one described above.)

Where to look it up.

The aorist injunctive tense (including command and request forms):
    I.N., Chapter 8
The imperative in nū : I.N., p. 125
The infinitival participle: I.N. Chapter 18
Absolutive verbs: I.N. Chapter 24.

(C) Exercises

1. The sentences which follow are: timī-type imperatives (middle grade honorific). All of these verbs are compound constructions (described above in the Grammar Notes. As the instructor reads each sentence the student is to respond by giving the non-compound-type command.

Ex.) Instructor: मलाई सफा रुमाल ल्याइदेऊ।

Student: मलाई सफा रुमाल ल्याऊ।

तल चिठी आयो भने यहाँ राखिदेऊ।
कोठा अलि छिटै सफा गरिदेऊ है।
मेरो लुगा तयार भएछ कि छैन धोबी कहाँ गएर बुझिदेऊ।
आज खान अलि छिटो बनाइदेऊ।
न्यू रोडमा गएर आजको खबरको कागत ल्याइदेऊ।
इन्द्रचोकमा गएर एउटा राम्रो सस्तो छाता किनेर ल्याइ देऊ।
आफ्नो वाक्स भित्र राखि देऊ।

(Exercises)

2. The following sentences are non-compoundtype imperatives. Respond to the sentences by giving the compound forms.

कोठा अति छिटै सफा गर न।
स्कूल जान अबेर भयो, छिटो गर।
के हेरेको? चाँडै जाउ न।
आजो सन्चो छैन भन न।
किन चुप बसेको केही कुरा गर न।
बस कहिले आउने हो एक पल्ट बुझि हेर।
त्यो कथा एक पल्ट फेरि हाल न।

3. The following sentences consist of tapā̃ī-type request forms. Respond to the sentences by giving the infinitival participle.

Ex. Instructor: तीन जनालाई कफी ल्याउनुहोस।

Student: तीन जनालाई कफी ल्याउने।

यतै बस्नुहोस, बाहिर न जानुहोस।
आज माछा तार्नुहोस।
तलबाट मेरो कलम ल्याउनुहोस।
टेप रेकर्डर चाँडै पठाइ दिनुहोस।
दूध गरम गरेर थर्मसमा हाल्नुहोस।
न्यू रोडमा गएर आजको अखबार ल्याइ दिनुहोस।

4. The following sentences consist of infinitival participle requests. Respond with the tapā̃ī-type (high grade honorific).

खाजा मेरो कोठामा ल्याइ दिने।
मनेजरलाई मेरो कोठामा पठाइ दिने।
आज दाल भात मात्र बनाउने।
रातो मसी मेरो पेनमा हाल्ने।
डेरीमा गएर दूध ल्याउने।

(Exercises)

5. The following sentences consist of requests of the garnuparyo type. Respond to the instructor's statement by giving the tapai-type request form.

Ex.) Instructor: म बाहिर जान लागें, ट्याक्सि बोलाउनुपर्यो।

Student: म बाहिर जान लागें, ट्याक्सि बोलाउनुहोस।

शेभ गर्नलाई पानी ल्याउनुपर्यो।
फ्यूज चाँडै राख्नुपर्यो
यो फाइल पठाइदिनुपर्यो।
गोर्खापत्र पठाइदिनुपर्यो।
बालाई बोलाइदिनुपर्यो।
यो कुरा आमालाई भन दिनु पर्यो।
कमिज राम्ररि धुनुपर्यो

(D) Dialogue: होटलमा

पाहुना - ए! हरी!
बेयरा - हजुर!
पा - चारजनालाई कफी ल्याउने।

(केही बेर पछि)

पा - हरी, हामी बाहिर जान लाग्यौं। हामी बाहिर गए पछि सबै झ्याल ढोका बन्द गरेर कोठामा फ्लिट छर्नु। लामखुट्टे धेरै भयो। अरू पिउने पानी पनि ल्याइदेऊ।

(उनीहरू जान तयार हुन्छन)

बे — साब!
पा — के?
बे — कोठाको साँचो दिएर जानुहुन्छ कि?
पा — ठीक भन्यौ!

Cultural Notes

It is evident from the grammar notes and exercises that there are quite a few ways to say "bring me a cup of tea" in Nepali. The choice of a particular construction depends on the circumstances and the person to whom one is speaking, so that in actual practice matters are not so complicated.

Several factors are relevant in choosing the proper form:

A) Whether the person one is speaking to is normally addressed as *timi* or *tapai* - or whether neither *timi* nor *tapai* seem appropriate (Note: foreigners will not have occasion to use the low grade honorific *ta* nor its related verb forms).

B) The status of the person speaking. In the case of a foreigner, the fact that he *is* a foreigner means that sometimes he is expected to use more formal constructions than a Nepali, as he does not belong to any of the well-defined family-type system of relationships that most Nepalis are part of.

C) The degree of formality or informality of a given situation. All other things being equal, one uses a higher grade honorific to servants in the house of one's friends than to servants in one's own house; to colleagues at school or in the office than to the same people,while talking informally at home, and so on.

Some people have an ambiguous status in that they are addressed with middle-grade honorific forms like *garchew*, but receive request forms indicating a higher status, such as *garnu* or *garne*. The actual use of the pronoun *timi* to such an individual is generally avoided in these cases. Service personnel of a non-skilled level such as washermen and bearers tend to fall into this category. Skilled service personnel such as cooks and tailors will frequently be addressed with high-grade honorifics such as *tapai*,*garnuhuncha*, but receive the request form *garne* along with *garnuhos*. This sort of variation is characteristic of the Nepali language, and there are differences of opinion among Nepalis themselves as to which form to use on which occasion. For example, one person may use *ta*-type imperatives to his cook, another may use the infinitival participle (*garne*),and a third may use the *tapai*-type (particularly if the cook is a Brahmin and senior in age). The choice of a particular form tells us something not only about the age and status of the cook, but also a great deal about the employer: whether he is a Brahmin or Chetri, Newar, or person from the hills; and about his temperment- among Nepalis, people who differentiate between a wide range of imperative and request forms such as *garibaksios**, *garnuhos*, *gara*, *gar*, tend to regard those who do not as "uncultured". People who do not make these speech distinctions, but tend to stick to forms such as *garnuhos*, *garne* and *garnu* (with an occasional *gara*) describe themselves as "frank and sincere" or "democratic in outlook".

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*An absolutive verb composed of the elements *gari*-and *baksinu*. The form given above is the request form, which is considered more polite than *garnuhos*. It corresponds in status to the word *hajur*. Other honorific absolutive verbs are *basibaksinu* and *hoibaksinu* (See I.N. p. 271). There is a saying in Nepal that "wherever there is garibaksios, there is also *ta*" — i.e., in families among which the use of very high grade honorifics is common, the use of the low grade honorifics is common also.

Of course, culture plays a large role in these variations: Kathmandu-based Chetri families have traditionally paid greater attention to the distinctions in status reflected by use of such forms as garibaksios and gar, than people living in more remote areas. Language also has an effect: speakers of languages with a narrower range of request forms such as Newari or the Tibeto-Burman languages, are less likely to use a wide range of these forms when they are speaking Nepali.

Whatever the fundamental reasons for this may be, the foreigner when he begins to speak Nepali discovers that he has a choice of sorting people into middle and high grade categories, or avoiding this decision by the use of such devices as garne and garnuparcha. To a certain extent, the latter course of action can be encouraged, as the Nepalis do not expect a foreigner to be familiar with all of the Nepalese social categories. He should not, however, address his social equals or superiors with garne, etc. They should receive the high grade honorific, garnuhos.

Guided Conversational Practice

Explain to the bearer in a hotel (another student or the instructor may play this role) that you will be getting up at 6:00 a.m. tomorrow to catch the early morning plane to Simra. Tell him you will need to have tea brought to your room before 6:30. He may say that this is impossible; in that case ask him whether he can arrange to have a thermos flask filled with tea and brought to your room tonight.

SUPPLEMENTARY SECTION

(A) Variation/Repetition Drill

Student I	Instructor II
1. यो तरकारी पीरो छ ?	यो पीरो छैन साब। अति आति पीरो छ। एकदम पीरो छ, केही अरू तरकारी खानुहोस न। पीरो छैन, तर योचाहिं तयार छैन।

I	II
२. पिउने चीज चिसो के छ ?	फ्रिज बिग्रेको छ, चिसो त छैन आज त साब। चिसो त अरेन्ज स्क्वाश मात्रै छ। टिनमा पिन्यापल ज्यूस छ, म ल्याऊँ कि? चिसो त बियर, पिन्यापल ज्यूस र अरेन्ज स्क्वाश छ साब।

(F) **Supplementary Dialogue:** रेस्टुराँमा

ग्राहक - एवै! मेनु हेरूँ!

(बेयर ग्राहकलाई मेनु दिन्छ)

ग्रा - यो तरकारी पीरो छ ?

बे - अलि अलि पीरो छ। चाईनीज खाना खानुहोस न, अलिकति पनि पीरो छैन साब!

ग्रा - कुनचाहिं चाईनीज खाना खाऊँ?

बे - चाउ चाउ खुब मीठो छ साब। सबै टुरिस्टहरू यहाँ आएर चाउ चाउ खान्छन।

ग्रा - उसो भए मलाई चाउ चाउ एक प्लेट* देऊ।

बे - अरू के ल्याऊँ साब?

ग्रा - पिउने चीज चिसो के छ ?

बे - बियर, पिन्यापल ज्यूस, अरेन्ज स्क्वाश ...

ग्रा - मलाई एउटा बियर ल्याइदेऊ।

(खाना सकेपछि)

ग्रा - बेयर बिल ल्याइदेऊ!

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*Numbers describing items in containers do not occur with the qualifier -auṭā: ek pleṭ cāu cāu, ek glās pānī, etc.

बेयर - कफी नखाने साब ?
ग्रा - पर्दैन, बिल ल्याउ!
बे - हवस ।

Guided conversational Practice

Order a make-believe meal in a restaurant. The instructor may write a "menu" on the blackboard and recommend certain dishes to the "customer" or "customers".

Vocabulary

सफा	"clean"
रुमाल	"handkerchief", "towel"
तातो	"hot"
लुगा	"clothes"
ध्योबी	"washerman"
कुखुरा	"chicken"
काट्न	"to cut, slaughter (an animal)"
भुट्नु	"to roast"
रसभरी	a kind of sweet dish
राबडी	another kind of sweet dish
बाहिर	"outside"
लामखुट्टे	"mosquitoes"
धेरै	"many"
पिउने	"drinking (as of water, etc.)"
साँचो	"key"
पीरो	"hot (in the sense of "spicy")"
बिग्रिनु	"to be broken (I-stem)"
मीठो	"good (of food)"

CHAPTER EIGHT

(A) Variation/Repetition Drill

Student I	Instructor II
1. यो असन टोल हो?	होइन, अलिकति माथि* जानुहोस। होइन, यो इन्द्रचोक हो। अलिकति माथि जानुहोस। ठीक भन्नुभयो। होइन, तपाई मखन पुग्नुभएछ।
२. के तपाईंलाई थाहा छ, २४० नम्बर कहाँ होला?	एन्वै, थाहा छैन। थाहा छैन, मान्छेको नाम भन्दिनुहोस न। कुन्नि, उ त्यो गलि भित्र होला। थाहा छैन, यो हाम्रो घर २०६ नम्बर हो।
3. यो टोलमा श्रेष्ट ज्यू बस्नुहुन्छ कि?	यहाँ त धेरै श्रेष्टहरू छन। कुन्चाहिंलाई खोज्नुभएको? यहाँ श्रेष्ट कोही छैन।** कुन्नि, त्यहाँ सेतो घरमा श्रेष्टहरू बस्छन। म यो टोलको होइनँ, त्यो पसलमा सोध्नुहोस न।

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* māthi, here, means "ahead (north)", tala is "ahead (south)"

** A rather rude answer. See Cultural Notes.

I	II
४. कृष्ण मान श्रेष्ट ज्यू को घर कुन हो तपाईंलाई थाहा छ?	एवै, थाहा छैन। कृष्ण मान श्रेष्ट ? यहाँ कृष्ण मान श्रेष्ट भन्ने कोही छैन, बसन्तपुर तिर होला कि। त्यहाँ भित्र. चोकमा बस्नुहुन्छ। त्यो नीलो पर्दा भएको घरमा बस्नुहुन्छ।

(B) Grammar Notes

The imperfect tense. In the supplementary section of this chapter the word boldeychu occurs. This word is in the imperfect tense (see I.N. Ch. 27) and means "I am speaking". Contrast this with bolchu, which means "I speak".

Some contrasting pairs:

u māsu khāncha "He eats meat".

abasamma khā̃deycha "He is(still) eating".

ā̃ũdeychu ! "I'm coming !" (response to a knock on the door)

bholi ma tapā̃ī̃kahā̃ ā̃ũchu "I'll come to your house tomorrow".

Another way of saying "I am speaking" is boliraheko chu (I.N. Ch.25). Sometimes a construction of an infinitive and lāgnu is also used to show a similar meaning, for example:

timi kahā̃ jā̃na lāgekew? "Where are you going?"

ā̃dhyāro huna lāgyo "It's getting dark" (this is the present-tense analogue to ā̃dhyāro bhayo in Chapter Four.

Note that the -na form of the infinitive is used and that the form of lāgnu is generally either a first perfect participle or in the aorist perfect tense.

Where to look it up.

The paradigm ho: I.N. Ch.9.

(C) **Exercises:** **Review Exercises**

1. The following sentences state what a certain thing is or certain things are. Respond to the instructor's statements by saying that this thing or these things is/are in the shop across the street.

	Instructor	Student
Ex.)	यो मसला हो।	मसला पल्लो पसलमा छ।
	यो चामल र दाल हो।	
	यो नेपाली जुत्ता हो।	
	यो नेपाली टोपी हो।	
	यो सस्तो छाता हो।	
	यो भाँडाकुँडा हो।	

2. The following questions ask where certain things are. Answer by saying that they are on New Road.

Ex.)	सिनेमा हल कहाँ छ ?	सिनमा हल नयाँ सडकमा छ।
	मेडिकल हल कहाँ छ ?	
	धारन्वा स्टोर कहाँ छ?	
	नेपाल कफी हाउस कहाँ छ?	
	अखबार पसल कहाँ छ ?	
	जुध्द शालिक कहाँ छ ?	

3. The Definitions Bee. Directions: this exercise is designed to be conducted as a "bee" with members of the class divided into teams, competing against each other.
The procedure is as follows: various items, such as a book, pen, chair, etc. as well as photographs of objects and people, should be brought into the classroom. The instructor or a student points to various items, photographs, or to other members of the class or even to himself. The students should respond by defining the object or identifying the person.

For purposes of illustration, Column I, below, contains words or phrases representing the thing or person the instructor (or leader) points to. Column II contains the pattern for the students' responses. This presentation is only intended to serve as a guide, the instructor should develop the actual exercise out of the props available.

I	II
किताप	त्यो किताप हो।
मेच	त्यो मेच हो।
बिल र जान	तिनीहरू बिल र जान हुन।
म	तपाईं मास्टर हुनुहुन्छ।
तपाईंहरू	हामी बिद्यार्थि हौं।

(D) **Dialogue:** मखनमा घर खोज्दा

जिम: यो मखन टोल हो?
हरि: अहँ, होइन, अलिकति पर जानुहोस।
जिम: यो मखन टोल हो?
राम: हो, ठीक भन्नु भयो।
जिम: तपाईंले पँचायात मन्त्रालयमा काम गर्ने कृष्णमान श्रेष्ठज्यू लाई चिन्नु भएको छ?
शिव: चिनेको छु।
जिम: श्रेष्ठज्यू कहाँ बस्नुहुन्छ तपाईंलाई थाहा छ?
भरत: ऊ! त्यो चुरोट पसलमा गएर सोध्नुहोस, देखाईदिन्छ।
जिम: कृष्णमान श्रेष्ठज्यूको घर कुन हो, तपाईं थाहा छ?
बुद्ध: यो भित्रको गल्लिमा जानुहोस, बायाँ तिरको तेस्रो सेतो घर कृष्णमान ज्यू को घर हो।

Cultural Notes

Kathmandu, like all Newari towns, is divided into tols. In regard to these tols, G.S. Nepali states that "The Newar settlement is...marked by the residential compactness in relation to caste, though it is in flux in Kathmandu town. Each caste or group lives in its own tole and more often than not the tole is named after it."* This custom is due to, or reinforced by, the Newari social customs and ties, which make it difficult to fulfill mutual obligations unless one lives in proximity to one's caste fellows.

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* G.S. Nepali, The Newars (United Asia Publications, 1965), p. 55.

(Cultural Notes)

Due to this residential pattern, certain last names predominate in certain tols, while other last names predominate in others. Therefore, if one is looking for a particular address and person, it is essential to know the complete name of the individual in order to find him. House numbers are not always written on the buildings, and locating a certain house is generally a question of trial and error.

The second response in Drill 3 in the Repetition/Variation Drill is a rather rude response which the stranger should not encounter unless he has lost his way and does not know the full name of the person he is looking for. The speaker feels slightly insulted and is telling him, in essence, "You're in the wrong tol!" If the foreigner were to initiate the conversation by asking for the full name, as he does in Drill 4, he would not receive this response even if he were in the wrong tol.

Questions

Give any suitable answer to the following questions;

1. तपाईं कहाँ बस्नुहुन्छ ?
2. तपाईंको बुवा आमा कहाँ बस्नुहुन्छ ?
3. तपाईंको थेगाना के हो ?

Guided Conversational Practice

Role-playing situation: "Asking for directions". Each student in turn is to take the part of a stranger asking for directions to a specific place. Suggested places are: The Central Post Office, Swayambhunath Stupa, The Coronation Hotel and the Foreign Office in Singha Darbar.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student	Instructor
I	II
1. यो पानोरामा होटल हो?	हो, पानोरामा होटल हो। पानोरामा होटल होइन। हजुरले राङ· नमबर डायल गर्नभएछ। हो, पानोरामा होटल हो। तपाईं कहाँबाट बोल्नुभयो? पानोरामा होटल हो, तपाईंलाई के चाहियो?

I	II
२. यो आर-एन-ए-सी अफिस हो?	हो, हजुर, यो आर-एन-ए-सी हो। होइन, तपाईंले राङ नमबर डायल गर्नुभएछ। आर-एन-ए-सी अफिस हो। तपाईंलाई के चाहियो? आर-एन-ए-सी अफिस हो। तपाईंलाई कुन सेक्शन चाहियो?
३. तपाईं कहाँबाट बोल्नुभयो?	न्यू रोड बाट बोल्दैछु। एक सै पचाँनब्बे बाट बोल्दैछु। एरोड्रोमबाट बोल्दैछु। राम बहादुरलाई दिनुहोस न। म थानाबाट बोल्दैछु। रूम नमबर पन्ध्रको मान्छेलाई बोलाइदिनुहोस न।
४. मलाई राम बहादुर दिनुहोस न।	राम बहादुर यहाँ हुनुहुन्न। वहाँलाई एक छिन फुर्सत छैन। राम बहादुर बाहिर जानुभयो। माथि जानुभएछ, म बोलाइदिन्छु।

Grammar Note. In the conversations above, the phrase tapāīle rāṅ nambar dāyal garnubhaecha occurs several times. This is the second perfect tense, discussed in Chapter 22 of Introduction to Nepali. At this point it is necessary only to mention that this kind of construction, like rahecha, occurs only when the facts in question have only just been brought to the attention of the speaker. In the telephone conversation, the speaker did not know until he heard the inquiry that a wrong number had been dialed. Similarly, in (A), Drill 1, tapāī makhan pugnubhaecha indicates that the speaker is slightly surprised that the stranger is looking for Asan Tol, not Makhan Tol.

(F) Dialogue: टेलेफोनमा कुराकानी

म – के यो डाक्टर श्रेष्टको घर हो?
श्रीमती श्रेष्ट – हो, तपाईं को बोल्नुभएको?
म – म बिल जोन्ज बोल्दैछु। मलाई जरूरी काम छ। एक चोटी वहाँलाई दिनुहोस न।
श्रीमती श्रेष्ट – अहिले त वहाँ हुनुहुन्न।
म – कहिले आउनुहुन्छ?
श्रीमती श्रेष्ट – खै, थेगाना छैन। तपाईंलाई के काम थियो?
म – वहाँ आउनुभएपछि दुइ सय आठ बाट फोन गरेको थियो भन्दिनुहोला।
श्रीमती श्रेष्ट – हवस।

Guided Conversational Practice

Role-playing situation: Telephone Conversation. The members of the class should pretend to call each other up on the telephone. Names supplied in the guided conversational practice selection in the main part of this chapter may also be used.

Vocabulary

पुग्नु	"to reach, arrive"
थाहा	"knowledge" malāī thāhā cha, "I know"
भन्दिनुहोस, भन्दिनुहोला	abbreviated form of the absolutive verb bhanidinu (both forms high grade honorific)
कुन्नि	"who knows?", "search me!"
गल्ली	"lane"
भित्र	"inside"
बस्नु	"to stay, live"
सोध्नु	"to ask"
भन्नु	"to tell"

खोज्दा	"searching for"
पर्दा	"curtain"
पर	"over there", "on the other side"
मन्त्रालय	"ministry" pancāyāt mantrālay, "Panchayat Ministry"
चिन्न	"to know (in the sense of "recognize")"
बायाँ	"left (direction)"
थाना	police station
फर्सत	"leisure"; ali phursat cheyna, "he's busy just now"
थेगाना	"address" —sometimes used with the same meaning as thāhā
आउनुभएपछि	some speakers would say āepachi. Compare with the use of the high grade honorific form of the infinitival participle (Grammar Notes, Chapter Ten)

(A) Variation/Repetition Drill

Student I	Instructor II
1. ए दाई, *पलान्चोक यहाँबाट कति टाढा छ?	पलान्चोक यहाँबाट तिन कोस छ। पलान्चोक यहाँबाट डेढ माइल होला। आधा माइल जति होला। ऊ, पर त्यति उकालो त हो।
2. यो बाटो कहाँ जान्छ हँ? पलान्चोक?	हो, यो बाटो पलान्चोक जान्छ। हो, यो पलान्चोक जाने बाटो हो। यो पलान्चोक जाने बाटो हो। तपाई कहाँ जान लाग्नु भएको? यो मूलबाटो होइन, कहीं जाँदैन।

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* e dāī, or e dājyū, is the accepted way of addressing a strange man in most areas of Nepal. However, in certain areas of easternmost Nepal people object to this. Limbus and Thakalis in particular should be addressed as subbā. In western Nepal, dājyū and didī are the proper terms of address for strangers, dājyū of course when speaking to men, and didī when speaking to women.

3. बाटो उकालो छ?	बाटो उकालो नै छ। बाटो उकालो छैन, ओह्रालो छ। पहिले उकालो छ, अनि ओह्रालो। उकालो छ, तर सजिलै।
4. यहाँको सबभन्दा रमाईलो ठाउँ कुन हो?	माथि, देवीथानमा। माथि देवीथानमा, त्यहाँबाट सँसार देखिन्छ। माथि पुगेपछि रमाइलो ठाउँ छ। सबै ठाउँ रमाईलो छ।

(B) Grammar Notes

hola. hola is the aorist future tense of hunu, meaning "will be". It is frequently used to mean "maybe", or to convey an impression that the speaker is not absolutely sure of what he is saying:

palāncok yahā̃bāṭa tīn kos holā "Palanchok must be three kos from here."

mero bhāi bholi āucha holā "I think my brother's coming tomorrow".

Compare:

palāncok yahā̃bāṭa tīn kos cha "Palanchok is three kos from here".

mero bhāi bholi āucha "My brother's coming tomorrow".

hũdeyna. On p. 139 of Introduction to Nepali the following sentence is given as an example for the occurrence of hunna:

bahunle lasun khāna hunna re "They say that Brahmins are not permitted to eat garlic".

The foreigner is unlikely to hear the hunna in such sentences until he achieves a high level of fluency in the language. When speaking to him, Nepalis will tend to speak somewhat slowly, and in doing so they will employ an alternative form of hunna, hũdeyna:

bahunle lasun khāna hũdeyna re (same meaning)

This kind of alternation also occurs with I-stems as noted in Chapter 5.

Where to look it up.

Infinitives ending in -na and -nu: I.N., Ch. 10, p. 138
Idiomatic use of infinitive in -na with huncha or hunna (hũdeyna) I.N.Ch.10
Infinitive in -na with saknu and pāunu: I.N. Ch. 10, pp.140-142 and p.139.

(C) Exercises

The following questions ask whether certain actions are permitted or not. Using your own judgement, answer huncha, "it's all right", or hũdeyna, "it won't do".

Ex.) Q. म पशुपतिमा जान हुन्छ ?
A. हुँदैन।

के बालाज्यूमा नुहाउनु हुन्छ ?
के रत्न पार्कमा डुल्न हुन्छ ?
के गोकर्णमा शिकार गर्न हुन्छ
के आज मासु खान हुन्छ ?
के कृष्ण मन्दिर भित्र जान हुन्छ ?

2. The following questions ask whether you are capable of performing certain actions. Give a suitable answer.

Ex.) Q. के तपाई सगरमाथा चढन सक्नुहुन्छ ?
A. म सगरमाथा चढन सक्दिनँ।

के तपाई चश्मा नलगाएर हेर्न सक्नुहुन्छ।
के तपाई यहाँबाट एक्लै घर फर्कन सक्नुहुन्छ ?
के तपाई यो साइकल हाँकन सक्नुहुन्छ ?
के तपाई आज बेलुका मकहाँ आउन सक्नुहुन्छ ?
के तपाई नेपाली बोल्न सक्नुहुन्छ?
के तपाई धराराबाट हाम फाल्न सक्नुहुन्छ ?

(Exercises)

3. The following questions ask whether certain things are within the realm of possibility or not. Answer by saying sakincha "one can", or "it's possible", or sakinna (sakĩdeyna) "one can't", "it's not possible".

Ex. Q. के मान्छे खाना पाइएन भने काम गर्न सकिन्छ ?

A. काम गर्न सकिंदैन (सकिन्न)।

के यो कैमेराले कोठा भित्र फोटो लिन सकिन्छ ?

के पढेर मात्र जाँचमा पास गर्न सकिन्छ ?

के बिहानै हिंडेर गए भने साँझ तिर धुलीखेल पुग्न सकिन्छ ?

4. The following questions ask whether certain actions are feasible. Supply a suitable answer. Note: if these exercises are being used for a large class it is possible to lengthen exercises 3 and 4 for asking each question in turn of each member of the class.

Ex. Q. के तिमी कलेज जान पाउँछौ ?

A. कलेज जान पाउँछु।

आई यस सी पास गरेर मात्र बिदेशमा जान पाउँछौ ?

तपाईंको बिचारमा यस पाली जगरि पाउनुहुन्छ कि पाउनुहुन्न ?

5. The following statements represent possible answers to the questions in drills 2 and 4. Rephrase the statements, changing ma to tapāī and making the corresponding change in the verb at the end of the sentence.

Ex.) म सगरमाथा चढन सक्दिनँ → तपाईं सगरमाथा चढन सक्नुहुन्न।

म चश्मा नलगाएर हेर्न सक्दिनँ।

म यो साइकल हाँक्न सक्दिनँ।

म नेपाली बोल्न सक्छु।

म आई यस सी पास गरेर मात्र बिदेशमा जान पाउँदिनँ।

(D) Dialogue: धुलीखेलको एउटा चिया पसलमा

पल्लान्चोक जाने विदेशी: ए दाई, पल्लान्चोक यहाँ बाट कति टाढा छ ?

किसान: पल्लान्चोक.... पल्लान्चोक यहाँ बाट तिन कोस छ।

(Dialogue)

बिदेशी : तिन कोस? बाटो उकालो छ?
किसान : बाटो उकालो छ, बाटो उकालो नै छ।
बिदेशी : यो धुलीखेलको सबभन्दा रमाइलो ठाउँ कुन हो?
किसान : देबीथानमा, माथि देबीथानमा।
बिदेशी : त्यो देबीथान भनेको के हो र?
किसान : भगवतीको मन्दीर हो र भगवती छ त्यहाँ।
विदेशी : त्यहाँबाट रमाइलो देखिन्छ, होइन?
किसान : त्यहाँबाट! त्यहाँ गएर हेरे पछि संसार देखिन्छ।
बिदेशी : कति टाढा छ यहाँबाट?
किसान : आधा माइल जत्ति होला, आधा माइल।
बिदेशी : त्यो डाँडामा होइन?
किसान : हो, त्यही डाँडामा।

Cultural Notes

Local public transport in Kathmandu is handled by taxis, jeep-taxis, buses, and rickshaws. The buses, all of which leave from Shahid Gate (near the Central Post Office) ply mostly between Kathmandu and the outlying suburbs or between Kathmandu and Patan (see also Chapter Twenty-three for a note on buses).

Transport within the more crowded streets of Kathmandu is mostly a function of foot or cycle rickshaw. The rate for a cycle rickshaw is never fixed, and it is up to the customer to ascertain the usual fare and bargain for it. Generally the rickshaw wallah demands a higher rate from foreigners, whom he does not expect to be familiar with the local rates. Bargaining is an art for the rickshaw wallah—but usually an acquired skill, at best, for the foreigner. However, use of Nepali in this context will help.

Taxis are of two types—those with meters and those without. The procedure commonly followed is to determine whether the taxi has a meter or not and if it does not, to initiate the bargaining process. Taxis without meters are likely to demand excessive fares.

Guided Conversational Practice

Pretend that on a sightseeing trip to Banepa you have walked out of town along a path which is said to lead to a little village having an unusually nice temple. Ask the instructor for directions for getting to that village, and find out how far you will have to walk.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student I	Instructor II
1. कहाँ जाने काजी ?	डिल्ली बजार पुलीस सेन्ट्री नेर। बागबजार, करोनेशन होटल। सिंह दरबार। लाजिमपाट, पीस रेस्टुराँ।
2. पुलीस सेन्ट्री नेर जान कति भन्छौ ?	तीन रुपियाँ हजुर। पाँच मोहर हजुर। दिनुहोसन! पाँच मोहर हजुर! हजुरले हेरेर दिनुहोस न।
3. के कुरा गरेको ? तीन रुपियाँ बढता भयो।	त्यति घटि त हुँदैन हजुर। कहाँ हुन्छ र हजुर ? त्यत्रो लामो बाटो छ। हजुरलाई चार रुपियाँ भन्न पर्ने थियो। अरूले भए, पाँच रुपियाँ भन्थ्यो होला।

I	II
५. केको तीन रुपियाँ ? दुइ रुपियाँ दिन्छु, ल।	दुइ रुपियाँ त भएन काजी। पाँच मोहर दिनुहोस काजी। भएन काजी! बजार भाउ हेर्नुहोस न। दुइ रुपियाँ त हुँदै हुँदैन, हजुरलाई पाल्नु मन छैन।

(F) Dialogue: रिक्शावाला र ग्राहक

ग्राहक — ए रिक्शा! खाली छ?

रिक्शा वाला - हो हजुर! काँ जाने?

ग्रा. - डिल्ली बजार।

रि.वा.- ल! सवारी होस, हजुर।

ग्रा. - पुलीस सेन्टरी नेर जान कति भन्छौ?

रि.वा. - दिनुहोस। तीन रुपियाँ हजुर।

ग्रा. - आम्मै! के कुरा गरेको तीन रुपियाँमा त ट्याक्सी चाढ्छु नि।

रि.वा - कँ* हुन्छ र हजुर! त्यत्रो लामो बाटो छ, फेरी उकालो ओह्रालो। त्यति घाटि त हुँदैन।

ग्रा. - केही सामान छैन। अनि केको तीन रुपियाँ? ल! ल! दुइ रुपियाँ दिन्छु, ल।

रि.वा.- दुइ रुयाँ त भएन काजी! बजार भाउ पनि हेर्नुहोस न, रुपियाँ मानो चामल खाएर कसरी काम गर्ने? ल ल, पाँच मोहर दिनुहोस। राज होस!

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* = kahā̃

(Dialogue)

ग्रा॰ - होइन, कस्तो चिप्लो कुरा गरेको ए तिमी त, लौ, हिंड्छौ
भने हिंड दुइ रूपियाँमा, नत्र म गएँ।

रि॰ वा॰ - पाँच मोहर त घट्दैन काजी!

ग्रा॰ - ल ल, हिंड, तिमीहरू सित कसैले सकोस!

रि॰ वा॰ - ल बसिबक्स्योस। काँ नेर काजी?

ग्रा॰ - डिल्ली बजार पुलीस चौकी नेर।

Vocabulary

उकालो	"steep (up)"
ओह्रालो	"steep (down)"
देवीथान	"temple of a goddess"
सँसार	"the world"
माइल ~ कोस	differences are reckoned in miles as well as in kos. A kos is about two miles.

Note: the farmer's speech style is characterized by a great deal of repetition. In some cases this is just typical of the individual, but it may also be due to the fact that the farmer is speaking with a foreigner, and presumes that he finds it difficult to understand.

टयाक्सी चढ्छु	"I (can) ride in a taxi"
घटि	"less"
बजार भाउ	"market rate"
रुपियाँ मानो चामल खाएर कसरी काम गर्ने	"How can a person get the strength to work on the rice that that much money would buy (that is, only a mana for a rupee)?"
राज होस	a highly honorific equivalent of basnuhos.
काजी	an honorific term of address for Chetris (like bāje for Brahmins and sāb for foreigners. However, it is used by the rickshaw wallah for any clean, well-dressed Nepali.
चिप्लो कुरा	"flattery"
म गएँ	"I'm leaving (use of the aorist perfect to emphasize that the action indicated is going to take place immediately)"

CHAPTER TEN

(A) Variation/Repetition Drill

Student I	Instructor II
1. के यो बाटो घान्चोक जान्छ?	घान्चोक जाने बाटो हो। हो, घान्चोक जाने बाटो हो। तपाई कहाँ जान लाग्नुभएको? यो बाटो घान्चोक जाँदैन, अर्को बाटो लाग्नुहोस। ऊ त्यो पल्लो बाटो बाट जानुहोस। हो, तर घान्चोक टाढै छ; आज पुग्न सक्नुहुन्न।
2. के घान्चोक यहाँबाट निकै टाढा छ?	धेरै टाढा छ। टाढा छैन एक कोस जति छ। टाढै छ। तिन, घण्टा जति लाग्छ। घान्चोक यो पनि हो। तपाई लाई कसकहाँ जानु छ?
3. तपाई कहाँ जान लाग्नुभएको?	घान्चोक। लामजुङ बाट आएको; म पोखरा जान लागेको। कुन्छा जान लागेको। कुन्छा बाट आएको; म घान्चोक भएर पोखरा जाने।

	I	II
4.	कहाँ बाट आउनु भएको ?	पोखरा बाट । घिरान बाट आएको हजुर । आज घिरान बाट आएको ; कुन्छा जान लागेको । कुन्छा बाट आएको ; पोखरा जाने ।
5.	घान्द्रुक किन लाग्नु भएको?	त्यसै घुम्न, फिर्न । म मेरो साथी भेटन आएको । म यहाँको स्कूलमा पढाउन आएको । प्रधान पँन्च सित भेटन जान लागेको ।

Grammar Notes

First perfect participles. First perfect participles have a multitude of uses, and no fewer than three chapters (15, 16 and 17) are devoted to them in Introduction to Nepali. Most of these uses will not be taken up here. There is one type of first perfect participle, however, which occurs so frequently, particularly in contexts of travel and transportation, that it cannot be left until a later chapter. This is the first perfect participle used as the main verb in a sentence.

For example, in the sentence u kahā̃bāta āyo, āeko can be substituted with very little change in meaning: u kahā̃bāṭa āeko "Where did he come from, where has he come from?"

This use of the first perfect participle is very frequent in questions; and in questions with the verbs āunu and jānu in certain contexts, their use is almost obligatory. For example, when one meets someone walking along a trail and asks "Where have you come from?", the question is tapāī̃ kahā̃bāta āunubhaeko?, not tapāī̃ kahā̃bāta āunubhayo? āunubhayo would not be misunderstood here, but it simply is not idiomatic.

(Grammar Notes)

Infinitival participles. Similarly, infinitival participles may also occur as main verbs in the sentence. In this case, an infinitival participle corresponds most closely to the simple indefinite tense in meaning: bholi jāne re means the same as bholi jāncha re, "He says he's going tomorrow." Again, the occurrence of infinitival participles in contexts of travel and transportation is especially frequent.

The formation of both first perfect participles and infinitival participles is discussed in Introduction to Nepali, Chapters 15 and 18, respectively. Note that both participles have high grade honorific forms:

gareko: garnubhaeko

garne: garnuhune

The high grade honorific form of the infinitival participle (garnuhune) occurs much less often than the high grade honorific form of the first perfect participle (garnubhaeko). It is perfectly all right to say tapāī̃ yahā̃ kahile pharkane? "When are you coming back here?", even though in point of rule, pharkanuhune should be used with tapāī̃. A Nepali might say tapāī̃ yahā̃ kahile pharkane? and if asked to repeat the sentence, change it to tapāī̃ yahā̃ kahile pharkanuhune? the second time.

The use of a form such as gareko or gaeko with tapāī̃, however, is not acceptable.

Where to look it up.

First perfect participles: I.N., Ch. 15
Infinitival participles: I.N., Ch. 18
Infinitives in -nu with parnu: I.N. Ch. 11, pp. 146-147
-na with lāgnu: I.N. Ch. 11, pp. 147-148
-na with dinu, thālnu, and chodnu: I.N. Ch. 11, pp. 148-150

(C) Exercises

1. A. The following questions ask where you/other people are going. Answer by saying that you/they are going to the bazaar.

Ex.) Q. तिमी कहाँ जान लागेको ?

A. म बजार जान लागेको ।

दिदी कहाँ जान लाग्नुभएको ?
कान्छा कहाँ जान लाग्नुभएको ?
तपाईं कहाँ जान लाग्नुभएको ?
भाई कहाँ जान लागेको ?
नोकर कहाँ जान लागेको ?
मोतीशोभा कहाँ जान लागेको ?
राम लाल कहाँ जान लागेको ?

(Exercises)

1.B. Vary this by saying that you/they are going to buy shoes.

2. Change the aorist perfect tense (garyo) to the first perfect participle (gareko) in the sentences which follow:

Ex.) तपाईं कहाँबाट आउनुभयो?→ तपाईं कहाँबाट आउनुभएको?

बा अफिसबाट फर्कनुभयो।
आज मास्टरले राम्रो पढाउनुभयो।
बाले आमालाई बोलाउनभयो।
हेड्मास्टरले वहाँ सित फोनमा कुरा गर्नुभयो।
हाम्रो विषयमा वहाँ प्रधान पँचलाई भनिदिनभयो।

3. Change the simple indefinite tense (garcha) to the infinitival participle (garne) in the sentences which follow. Note that in this case idiomatic usage may prefer to add ho to the infinitival participle.

Ex.) के यो बाटो पलान्चोक जान्छ? → के यो पलान्चोक जाने बाटो हो?

के यो नोकर राम्रो काम गर्छ?
के एस्तो मोटरले पनि काम दिन्छ?
के मेरो छोरो राम्ररी पढ्छ?

4. The following are aorist-injunctive middle grade honorific commands (gara, lyāū). Change them to garnuparcha-type requests (See Grammar and Cultural Notes, Chapter Seven).

Ex.) मेरो लागी एउटा ट्याक्सी ल्याऊ → मेरो लागी एउटा ट्याक्सी ल्याउनुपर्छ।

मलाई यहाँ काम छ उता गएर फोन गर।
अफिसबाट आजको गजेट ल्याऊ।
बस्जु इच्छा छ भने राम्ररी काम गर।
मलाई जुत्ता किन्नलाई पैसा देऊ।
राम बिरामी छ, हेर्न जाऊ।

(Exercises)

5. The following questions ask whether you/others have finished your study of Nepali. Reply that you/they are not finishing it, on the contrary, you have only just begun it.

Ex.) Q. के तपाईंले नेपाली पढन छोडनुभयो ?
A. छोडिनँ , नेपाली पढन पो थालें।
(तपाईंको साथी)
(तपाईंको देब्रे तिर बस्ने बिद्यार्थी)

(Continue the drill by substituting the names of those in the class.)

(D) **Dialogue**: घान्चोक जाने बाटोमा

बिदेशी - यो बाटो कहाँ जान्छ हँ ? घान्चोक ?
नेपाली - हो, घान्चोक जाने बाटो हो।
वि — के निकै टाढा छ ?
ने — हो। धेरै टाढा छ। तपाईं कहाँ जान लाग्नुभएको ?
वि — घान्चोक।
ने — कहाँबाट आउनुभएको ?
वि — पोखराबाट।
ने — घान्चोक किन लाग्नुभएको ?
वि — त्यसै घूम्न फिर्न।
ने — तपाईं पोखरामा के गर्नुहुन्छ ?
वि — म मेरो साथी भेट्न आएको।
ने — लौ त। जाऊँ है त।

Cultural Notes

Travel outside the Kathmandu Valley in Nepal generally means travel either by plane, helicopter, or foot, or trekking. Nepalis have no specific word for trekking, however—travel by foot simply being the accepted means of getting from one place to another. There are trails suitable for travel by horseback in some areas, and in the Terai there are roads, though these are frequently mere jeep tracks. The Nepalese Government, with the help of foreign aid, has embarked on an ambitious program of roadbuilding which has already made some areas for more accessible than they were formerly (see Chapters Thirteen and Twenty-three of this manual); but most mountain areas must still be reached by foot or helicopter.

Certain rules of etiquette govern trekking: when a trekker meets another person on the trail (bāto) he is frequently asked where he is going and where he came from. He is supposed to provide answers to these inquiries. Often he is asked the purpose of his travel; he can simply answer tyasey ghũmna phirna "just hiking for the fun of it," if he wishes.

In large villages situated at the end of a day's journey, there is generally someone who is accustomed to providing travellers a place to stay for the night (bās basne thāũ). He may also supply meals (gā̃s), or depending on local custom and the general availablity of foodstuffs, the traveller may be required to carry his own provisions. It is wise to make inquiries about a specific area in advance. The correct phrase for asking for a place to stay is bās basne thāũ kahā̃ pāincha?

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student	Instructor
I	II
1. बास पाइन्छ कि आज राती हजुर?	पाइन्छ। पाइन्छ, किन नपाउने? कतिजना छौ? कतिजनालाई चाहियो?
२. गाँस पनि पाइन्छ कि?	हो, गाँस पनि पाइन्छ। गाँस पनि पाइन्छ। कतिजना छौ? बास पनि पाइन्छ, गाँस पनि पाइन्छ। कतिजना छौ? आफैले पकाउनुपर्छ।
3. कहाँबाट हो?	थिरानबाट आएको हजुर। आज थिरानबाट आएको हजुर। थाकेर हैरान भएँ। पोखराबाट आएको हजुर। कुन्छा बाट आएको हजुर।

I	II
५. सर्जाम के छ ?	राम्रै छ। राम्रै छ। सबजना आएर बस्छन। हजुरलाई के के चाहियो ? सबै ठीक गर्दिन्छु। सबै जोरजाम गर्दिन्छु।

(F) Supplementary Dialogue: बास बस्ने ठाउँ

भरिया - ए, हजुर, भित्र को छ ?

घर पट्टी - म छु

भ॰ - बास पाइन्छ कि आज राती हजुर ?

घ॰प॰ - पाइन्छ, किन नपाउने ?

भ॰ - गाँस पनि पाइन्छ ?

घ॰प॰ - बास पनि पाइन्छ, गाँस पनि पाइन्छ। कतिजना छौ ?

भ॰ - दुइ जना, हजुर – एउटा मालिक – र म।

घ॰प॰ - कहाँबाट हो ?

भ॰ - आज थिरानबाट आएको हजुर। थाकेर हैरान भएँ।
बस्नुपर्यो। तपाईंको घर राम्रो होस।

घ॰प॰ - आउनुहोस, बस्नुहोस, बन्दोबस्त गरूँला नि।

भ॰ - सर्जाम के छ ?

घ॰प॰ - राम्रै छ। सबजना आएर बस्छन।

(घर हेरेपछि)

भ॰ - लौ साब, पल्लो घर त एकदम राम्रो रहेछ।

बटुवा - ठीक छ त सुत्ने ठाउँ ?

भ॰ - मैले हेरें, सुत्ने बस्ने ठ्याक्क छ।

(Dialogue)

ब॰ - खान् पीन?

भ॰ - खान् पीन पनि, चिया सिया पनि पाइन्छ।

(बटुवा घर सम्म जान्छ र कुरा गर्छ)

ब॰ - ए साहुजी, कस्तो छ? तपाईंकहाँ चिया खाऊँ भनेर आएको।

घ॰प॰ - आउनुहोस न। तपाईंको नै भरिया हो?

ब॰ - हो, मेरो नै भरिया हो।

Guided Conversational Practice

Role-playing situation: Trekking. A. Pretend that you are lost and ask the instructor how to find the right road to Ghanchok. B. Pretend that you need lodging for the night. Ask the instructor whether it will be available in his house.

Vocabulary

भरिया	"porter"
घर पट्टी	"house owner, house holder (paṭṭī = party, side)"
बास	" a place to stay for the night (compare ḍerā, hired room)
बास बस्नु	"to spend the night while travelling"
सर्जाम	"arrangements"
ठ्याक्क	"all right, in order (term used by porters)"
खान् पीन्	"meals (slang)"
चिया सिया	"tea, etc. (compare bhāt sāt) "
साहुजी	an honorific term of address for shopkeepers or for those who engage in business in general.
बटुवा	traveller (one who goes along a bato)"
बन्दोबस्त	"arrangements"

CHAPTER ELEVEN

Note to the student: beginning with this chapter, conversationally oriented reading selections will be interspersed with the conversational units wherever the subject matter lends itself to such a presentation and there are no new grammatical concepts to be introduced. Students who are interested in learning to read Nepali as well as to speak it may conveniently begin their reading practice at this point. Exercises or drills are provided after each reading selection. New words are given in the vocabularies; in addition, the student may wish to consult one of the following dictionaries:

M. P. Regmī: *Nepālī-Hindī-Agrejī Kōš* (Kṛṣṇakumārī Devī, Vārāṇasī)
R. L. Turner: *Nepali Dictionary* (Routledge & Kegan Paul Ltd., London)
Bālacandra Šarmā: *Nepālī Šabda-Koš* (Royal Nepal Academy, Kathmandu)

Students who wish to limit their study to attaining fluency in the spoken language may skip these reading selections (Chapters 11, 13, and 15).

(A) Reading Selection: मेरो इच्छा[१]

मेरो डाक्टर बन्ने ठूलो इच्छा छ । हाम्रो देशमा[२] डाक्टरी पढ्ने कुनै ठाउँ छैन । भारत अथबा अरु देशमा पढ्न जानुपर्छ । डाक्टरी पढ्नलाई हरेक बर्ष बिदेशबाट[३] छात्रवृत्ति[४] आउँछ । मेरो पनि दुइ बर्ष पछि छात्रवृत्ति पाएर विदेश जाने विचार[५] छ ।

म अहिले दसौं कक्षामा[६] पढ्छु । यस पाली माघमा हाम्रो हाई स्कूलको फाइनल जाँच हुन्छ । यसलाई यस यल सी को जाँच[७] भन्छन । यस यल सी पास गरे पछि म दुई बर्ष त्रिचन्द्र कलेजमा बिज्ञान[८] पढ्छु । बिज्ञान पढ्न ज्यादै गाह्रो छ । किनकि बिद्यार्थीहरु धेरै छन तर बिज्ञान कलेज दुइ तीनोटा मात्र छ । त्यसैले अहिले देखिनै[९] जाँचमा राम्रो डिभिजन[१०] ल्याउन धेरै मिहनत गर्नुपर्छ । खास गरि बिज्ञान हिसाब,[११] र अँग्रेजीमा राम्रो नम्बर ल्याउनुपर्छ । अनि मात्र बिज्ञान कलेजमा भर्ना हुन[१२] पाइन्छ ।

दुइ बर्ष कलेजमा पढे पछि डाक्टरी पढ्नको निम्ति छात्रवृत्ति पाइन्छ । दुइ बर्षको कलेजलाई आई यस्सी[१३] भनिन्छ । अहिले यस यल सी भन्दा अझ धेरै मिहनत गर्नुपर्छ नत्र डिभिजन आउँदैन । मलाई छात्रवृत्ति पाएर अमेरिकामा पढ्न जान असाध्य मन लाग्छ, तर अमेरिकाबाट डाक्टरी पढ्न कुनै किसिमको छात्रवृत्ति आउँदैन । अमेरिका जान पाइएन भने म भारतमा जान्छु । भारतमा डाक्टरी पास गर्नलाई पाँच बर्ष लाग्छ ।

तर त्यो पछिको कुरा हो । मुख्य कुरा त मैले अहिले यस यल सीमा र आई यससीमा ज्यादै मिहनत गर्नुपर्छ ।

(B) Variation/Repetition Drill

Note: The following drill is designed to provide additional conversational practice on the same subject as the reading selection. However, if the students find the reading selection difficult at first, it may optionally be done before the reading selection is begun, in order to provide a gradual introduction to the new material. Drill 2 is longer than usual; it is designed to be developed into a free conversation, after the students memorize the names for different academic subjects.

	Student I	Instructor II
१.	तपाईं कुन कलेजमा पढ्नुहुन्छ ?	म त्रिचन्द्र कलेजमा पढ्छु ।
		म कलेज अफ एडूकेशनमा पढ्छु ।
		म पद्म कन्या कलेजमा पढ्छु ।
		म त्रिभुवन विश्वविध्यालय कलेजमा पढ्छु ।
२.	तपाईं के के विषय लिनुभएको छ ?	म बिज्ञान पढ्छु ।
		म राजनीतिशास्त्रमा [१४] पढ्छु ।
		म गणित [१५] पढ्छु ।
		म नेपाली पढ्छु ।
		म इतिहास [१६] पढ्छु ।
		म सँस्कृत [१७] पढ्छु ।
		म अर्थशास्त्र [१८] नागरिकशास्त्र , र गृहबिज्ञान [१९] पढ्छु* ।
		म गृहबिज्ञान र मनोबिज्ञान [२०] पढ्छु ।
३.	तपाईं विज्ञान किन पढ्न लाग्नु भएको ?	मेरो डाक्टर बन्ने इच्छा छ ।
		मेरो इन्जिनयर बन्ने इच्छा छ ।
		छात्रवृति लिएर बाहिर जाने इच्छा छ ।
		बिज्ञान पढेपछि चाँडै जगीर पाइन्छ ।

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*Normally a student in a college studies several subjects. The last two sentences in this drill represent the course load of a student for the I.A. and B.A. degrees, respectively, in Padma Kanya College for Girls (see Cultural Notes).

Vocabulary

१. इच्छा	"wish, ambition"
२. देश	"country"
३. बिदेश	"(a) foreign country, abroad"
४. छात्रवृत्ति	"fellowship"
५. विचार	"thought, opinion"
६. कक्षा	"class"
७. जाँच	"examination"
८. बिज्ञान	"science"
९. अहिले देखिने	"from now on"
१०. डिभिजन	The Nepali equivalent of "grades, marks" . A first division /equals an "A".
११. हिसाब	"arithmetic, mathematics"
१२. भर्ना हुनु	"to get admission, enroll"
१३. आई यस्सी	"I.Sc. = Intermediate in Science (a degree)"
१४. राजनीतिशास्त्र	"political science"
१५. गणित	"mathematics"
१६. इतिहास	"history"
१७. संस्कृति	"Sanskrit"
१८. अर्थशास्त्र	"economics"
१९. गृहबिज्ञान	"home science"
२०. मनोबिज्ञान	"psychology"

(C) Cultural Notes

The S.L.C. referred to in this chapter is the "School Leaving Certificate", equivalent to a high school diploma. There are a number of colleges and one university in Nepal; they award degrees such as the I.A. (Intermediate in Arts (a two-year degree like the American A.A. degree), I.Sc., B.A., M.A., M.Sc., and so forth. Lately Tribhuvan University also offers the Ph.D.

Some Nepali academic idioms and their American-English equivalents:

Nepali	English
Graduate student	Undergraduate student
Postgraduate student	Graduate student
jãc dinu	To take an exam, appear in an exam
jãc linu	To give or administer an exam
Division, class	Grades, marks

The teaching staff of an academic institution consists of lecturers, professors, and senior professors. Lecturers have less teaching experience than professors; they will, however, refer to themselves as professors.

(D) Grammar Notes

padhna lāgnubhaeko. In the question *tapāī bigyān kina padhna lāgnubhaeko* (Drill 3, above), the meaning of *padhna lāgnubhaeko* is "are you studying". The literal meaning is "have you begun to study". However, this construction of the infinitive in *-na* with *lāgnu* is frequently used to describe an action going on at the time of speaking. Compare the following sentences:

ādhyāro huna lāgyo "It's getting dark."

tapāī kahā jāna lāgnubhaeko? "Where are you going?"

timī tyahā ke garna lāgekew? "What are you doing there?"

Where to look it up.

Infinitive in *-na* expressing purpose: I.N., Ch. 12.
with *lāī*: I.N. pp. 155-156

Questions

Give any suitable answer to the following questions:

१. आफनो पढाई सकेपछि तपाईंले के गर्ने बिचार गर्नुभएको छ ?
२. तपाईंको फाइनल जाँच कहिले हुन्छ ?
३. तपाईंले केको जाँच दिने ?

CHAPTER TWELVE

(A) Variation/Repetition Drill

Student I	Instructor II
(१) बाजे! आज राती के पकाउने?	आलु तारदिए हुन्छ? आज खीर पकाई देऊँ? अलिकति माछा बाँकि छ, त्यहि पकाए हुन्छ? दाल भात पकाए हुन्छ?
(२) बजार गर्न कति पैसा चाहियो?	पैसा चाहिंदैन, सबै थोक छ। पाँच आना भए पुग्छ। दुइ रुपियाँ दिनुहोस न, भोलि पर्सि बजार जान पाउँदिनँ। चामल पनि सिध्दिन लाग्यो, दस रुपियाँ दिनुहोस न।
(३) के बजारमा राम्रो दूध पाइन्छ?	पाइन्छ, डेरीमा जानुपर्छ। राम्रो त पाइँदैन। पाइँदैन, मिल्क पाउडर किन्नुपर्छ। अहिले त पाइँदैन, भोलि बिहान पाइन्छ।

Grammar Notes

The second perfect participle. Compare the following sets of sentences:

ālū tārdiẽ bhane huncha? "Will it be all right if I fry potatoes?"

ālū tārdie huncha? (same meaning as the sentence above)

The second perfect participle may sometimes take the place of an aorist-perfect + bhane construction in an if-sentence, without any change in meaning. tārdiẽ, in the first sentence, is an abbreviated form of the compound verb tāridinu (aorist perfect, first person singular); tārdie in the second sentence is a second perfect participle.

See Introduction to Nepali, Chapter 21, for a discussion of the formation of the second perfect participle and its use in conditional sentences.

"while". In the dialogue in (D) the following sentence occurs:

tārdā dherey tel hālera na tārnuholā "While frying (it) don't put in too much oil."

The meaning of the sentence would have been the same if kheri had been added to tārdā:

tārdā kheri dherey tel hālera na tārnuholā

The various ways of expressing "while" by use of the imperfect participle and kheri are taken up in Introduction to Nepali, Chapter 26.

Where to look it up.

Conjunctive participles in -era, -ī, ikana: I.N. Ch. 13

(C) Exercises

1. The following consist of two short clauses describing two actions linked by ani "and then". Make the two sentences into one by replacing the ani with a conjunctive participle of the garera-type. Note that if there is a pronoun in the second clause it must be deleted.

Ex.) मैले मसला हालें अनि माछा तेलमा तारदिएँ → मैले मसला हालेर माछा तेलमा तारदिएँ।

मासु सानसानु काटें अनि तेलमा तारदिएँ।
मैले माछा तेलमा तारें अनि पानी हालें।
भान्छेले सबै चीज मिलायो अनि चाहिंदो पिठो हाल्यो।
भान्छेले चाहिंदो पिठो हाल्यो अनि मुस्न लाग्यो।
म स्कूल गएँ अनि किताप ल्याएँ।
म सिनेमा जान्छु अनि घर फर्कन्छु।
राम काठमाँडौ गयो अनि अड्डा जान्छ।
भोलि बिहानै उठ्छु अनि पशुपति जान्छु।

2. A. The following questions ask what you/other people are doing (garna lāgeko). Answer by saying that you/they are making pāu rotī (pāu rotī banāuna lāgeko).

तिमी के गर्न लागेको?
तपाई के गर्न लाग्नुभएको?
दिदी के गर्न लाग्नुभएको?
कान्छा के गर्न लागेको?
भान्छे के गर्न लागेको?

(Exercises)

2.B. Vary this by saying that you/they are cooking rice (bhāt pakāuna lāgeko), frying fish (mācha tārna lāgeko), or roasting a wild boar (banel polna lāgeko).

3. Finish the following sentences from the list of phrases given at the bottom of the page.

Ex.) म घर जाँदाखेरि .... → म घर जाँदाखेरि एउटा साथीलाई भेटें।

or

म घर जाँदाखेरि पानी पर्न लाग्यो

म नेपाल आउँदाखेरि ....

म फुटबल खेल्दाखेरि ....

आज स्कूल जाँदाखेरि ....

तिम्रो आमा कहाँ जाँदा खेरि ....

हरी सुत्दा खेरि ....

हिजो स्वयम्भु जाँदा खेरि ....

4. Finish the following sentences from the list of phrases given at the bottom of the page, in the same manner as with Exercise 3.

म फुटबल खेल्दा ....

म घर फर्कँदा ....

तपाईंको चिठी पाउँदा ....

छात्रहरूले क्लासमा बस्दा ....

भोलि माइत जाँदा ....

नेपालमा बस्दा ....

यसपालि पोखराबाट आउँदा ....

गएको बर्ष मदेश जाँदा ....

Phrase List

एउटा साथीलाई भेट्नु।
पानी पर्न लाग्नु
मेरो कलम हराउनु
त्यो मकल लिएर जानु
निन्द्रामा कुरा गर्नु
आनन्दकुटी जानु

चुरोट न खानु
खुश हुनु
ट्राँजिस्टर लिएर जानु
नेपाली बोल्नु पर्नु
सुन्तला ल्याइदिनु
आम खान पाउनु

Guided Conversational Practice

Describe something that happened to you (A) while en route to class
(B) while returning home yesterday
(C) shopping
(D) while on your last holiday

(D) Dialogue: भान्छे सित

म- बाजे! आज राती के पकाउने?

बाजे- अलिकति माछा बाँकि छ, त्यही पकाए हुँदैन?

म - दुइ जनालाई पुग्छ कि?

बाजे- पुग्छ!

म - ठीक छ, उसो भए रस राखी पकाउनुहोस। अलिकति प्याज, लसुन, अदुवा र मसला मसला पहिले तेलमा तारेर अनि माछा काटेर बेसार र मसला मसला हालेर तार्नुहोस। तर माछा स्यान स्यानो गरेर न काट्नुहोस! तपाई जहिले पनि स्यानो गरेर काट्नुहुन्छ। तार्दा धेरै तेल हालेर न तार्नुहोला। माछा तारे पछि अलिकति नून र कागतिको रस हाल्नुहोस। अनि माछामा रस पुग्ने गरेर पानी हाली आधा घण्टा जति पकाउनुहोस। बुझ्नुभयो?

बाजे - हजुर! बझें!

म - सम्झनुहोस है! धेरै तेल न हाल्नु होला नि।

Cultural Notes

A cook is usually an indispensable part of the household of a foreigner in Nepal, though he would not be so indispensable in a Nepali household. The reason for this is that his usefulness is not confined to his actual cooking duties—he also goes to the bazaar, shops, and bargains with all the various suppliers of goods and services upon which the household depends. Generally he receives a sum of money at regular intervals in order to make these purchases, and is called upon to account for his expenditures in general terms. The employer will find it helpful to have some knowledge of current rates and prices, nevertheless.

An experienced cook will know how to fix European or American dishes in addition to Nepali ones, and may be able to speak English as well, but not all cooks arrive with these credentials. The dialogues in this chapter represent the actual style employed by Nepalis when describing to each other how a certain dish is prepared.

Among Nepalis, the custom of hiring Brahmins as cooks is widespread because of the fact that the members of all castes may eat the food which Brahmins cook. The cook in the dialogue above is referred to as bā̃je which is a title of respect for Brahmins. In this case his employer uses high grade honorifics when speaking to him. This practice varies—see the Cultural Notes, Chapter Seven.

Guided Conversational Practice

Each student is asked to give a demonstration of how his favorite recipe is prepared. The various terms used in the preparation of food are listed below.

पकाउनु	"to cook"
उमाल्नु, उसिनु	"to boil"
तार्नु	"to fry"
पोल्नु	"to roast"
सेकाउन	"to bake"
हाल्नु	"to pour"
मिलाउनु	"to mix"

SUPPLEMENTARY SECTION

(E) Supplementary Reading Selection : दुइटा पाउ रोटी बनाउने तरीका*

३ कप मन तातो पानी
२ सानु चम्चा ईस्ट
१ ठूलो चम्चा नून
३ तीन ठूलो चम्चा चीनी
१ फुल
४ ठूलो चम्चा दूध

पहिले मन तातो पानीमा ईस्ट हाली २० मिनेट राख्नु ।

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* This is, of course, a recipe in Nepali—a rare item as Nepalis do not use receipes except for exotic items like Western-type bread. It shows the style employed for describing methods of preparing food.

(Supplementary Reading Selection)

ईस्ट फुलेपछि चीनी नून तेल दूध सबै चीज मिलाई चाहिंदो पिठो हाली मुस्नु । र सारो भएपछि २० मिनेट गरम ठाउँमा राखेर फुलेपछि फेरी मुस्नु । र साँचोमा हाली फुलेपछि ३५० को अभनमा सेकाउनु ।

खीर	"rice pudding"
माछा	"fish"
बाँकि	"remaining"
थोक	"things, items, goods"
अड्डा	"office"
माइत जानु	"to return to the parental home for a visit (of a /married woman)"
मदेश	"Terai"
हराउनु	"to lose"
निन्द्रा	"sleep, dreams"
मकल	"an earthen pot for containing red hot coals (for warmth in /winter)"
आम	"mango"
प्याज	"onion"
अदुवा	"ginger"
नतार्नुहोला	= *na* *tarnuhos* (slightly more polite); cf also *hālnuholā*
कागति	"lemon"
चम्चा	"spoon"
फुल	"egg" (sounds the same as फूल , "flower")
फुल्नु	"to rise (of bread), blossom"
ईस्ट	"yeast"
चाहिंदो	"as much as necessary"
मुस्नु	"knead"
सारो	"hard, stiff"
साँचो	"rectangular pan for baking bread (also means *key*)"

(A) Reading Selection : त्रिभुवन राज पथमा

त्रिभुवन राज पथमा थानकोट भन्ने ठाउँ छ । त्यो राज पथ भएर[१] काठमाँडौ आउने जाने मान्छेले थानकोटमा आफनो पासपोर्ट देखाउनुपर्छ । त्यहाँ पासपोर्ट जाँचने सरकारी आफिस छ । आफनो मोटर गाडी पनि रोक्नु पर्छ र अर्को एउटा चेकपोस्टमा मोटर गाडी को नम्बर दर्ता गराउनुपर्छ[२] ।

म अहिले चौथो चोटी थानकोट को बाटो आएको हुँ । त्यसैले सरकारी आफिसरले मलाइ चिन्यो । उसले मलाई सोध्यो "तपाईं अस्ति पनि यता आउनभएको थियो, होइन त ? " अनि उसले सधैं जसो मेरो पासपोर्ट नम्बर र विसा नम्बर उतार्यो[३] । उसले मलाई म पीसकोर भोलेन्टिएर हुँ कि भनेर सोध्यो । र म औलो उनमुलनमा काम गर्छ उसलाइ सम्झाएँ[४] । मैले नेपाली बोलेको जसले सुन्छन उनीहरु मलाई सधैं म पीसकोर भोलेन्टिएर हुँ भन्ने सम्झिन्छन ।

(B) Variation/Repetition Drill

Note: The instructor should use a map of Nepal, with an inset of the Kathmandu valley, as an aid in this drill. The drill is designed to be developed into guided conversational practice.

Student I	Instructor II
यसलाइ त्रिभुवन राज पथ भन्छ । यो बाटोमा जाँदा कुन कुन ठाउँ पर्छ ?	थान्कोट यतै पर्छ । दामन यतै पर्छ । हेटौडा यतै पर्छ । बीरगँज यतै पर्छ ।
यसलाई के भन्छ ?	यसलाई त्रिभवन राज पथ भन्छ । यसलाई हिमालय पर्बत भन्छ । यसलाई काठमाँडौ उपत्यका भन्छ । यसलाई तराई भन्छ ।

यो काठमाँडो उपत्यका हो ।

यहाँ पाटन भन्ने ठाउँ छ ।
यहाँ गोदावरी भन्ने टाउँ छ ।
यहाँ भादगाउँ भन्ने ठाउँ छ ।
यहाँ बोधनाथ भन्ने ठाउँ छ ।

Vocabulary

१	राज पथ भएर	"via the Rajpath (see section D, below)"
२	दर्ता गरनु ,	"to register", "enter something in a register"
	दर्ता गराउनु	"to supply information to a second person who registers it"
३	उतारनु	here: "to take down" ; also: "to pull out, unload, evacuate"
४	सम्झाउनु	"to explain (causative of samjhanu)"

(C) Cultural Notes

Travel in Nepal has already been described at some length in Chapters Nine and Ten. This chapter describes a situation related to motor travel by road, which in Nepal is fairly well limited to that along the Tribhuvan Rajpath, as that is the route between India and Nepal. Buses also ply along the Rapti Road and the Araniko Rajmarg* but these carry mainly passengers travelling from one local point to another

(D) Grammar Notes

rājpath bhaera. The adverbial use of conjunctive participles in two-word phrases such as rājpath bhaera was described in Chapter Four of this manual, and is discussed at length in Introduction to Nepali as noted below. "via" in Nepali is always translated by bhaera.

Where to look it up.

Conjunctive participles: I.N. Ch. 14
bhanera in indirect speech: I.N. Ch. 14, pp. 171-173
re: I.N. Ch. 14, p. 173

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*At the time of this writing this had only recently been designated as the official name of the road, which was formerly known as the Kathmandu-Kodari highway. It was not possible for this writer to ascertain the official English spelling; in Nepali it is written अरनिको राजमार्ग .

Questions

Give any suitable answer to the following questions.

१. थान्कोट कता छ ?
२. भादगाउँ कता छ ?
३. त्रिभुवन राजपथ भएर काठमाँडौ आउने बाटो कहाँबाट शुरु हुन्छ ?

CHAPTER FOURTEEN

(A) Variation/Repetition Drill

	Student I	Instructor II
1.	तपाई यहाँ आएको कति दिन भयो?	भर्खर एक साता भयो। धेरै दिन भयो म पुरानो भइसकेको छु। हिजो मात्र आएको। म आजकल यहीं छु।
2.	के काममा आउनु भएको?	म पीसकोरमा आएको छु। म छात्रवृत्तिमा आएको छु। नेपाली बारेमा म अध्ययन गर्न आएको हुँ। म टूरिस्ट हुँ। म यू. एस. एड. मा काम गर्छु।
3.	तपाईं एक्लै आउनु भएको कि तपाई परीवार सहित?	म एक्लै आएको छु। अरू साथीहरू पनि छन्। जहान र छोराछोरी पनि छन्।* वहा पनि आउनु भएको छ।**

---

*"My wife and children are also (here)."

**"My husband has come also.

Nepalis do not say "my wife", "my husband". The terms given above are the ones most commonly used. "Family" (parivār) generally means "spouse and children".

4. तपाईं कति बर्षको हुनुभयो?
म पच्चीस बर्षको भएँ।
म तीस बर्षको भएँ।
म उनन्तीस बर्षको भएँ।
म सततीस बर्षको भएँ।

(B) Grammar Notes

The constructions of garekole/gareko hunāle discussed in this chapter come under the heading of the first perfect participle, but they are dealt with in Chapter 16 of Introduction to Nepali, rather than Chapter 15. This discussion can be found on pp. 186-189.

The first perfect tense (gareko cha) and the first preterite tense (gareko thiyo) are taken up in Chapter 17. Note that first perfect participles tend to occur alone (without cha, etc.) in questions, whereas the first perfect tense characteristically occurs in statements:

timīle kām siddhieko? "Have you finished the work?"

sabey siddhieko chu "I've finished it all."

Where to look it up:

First perfect participle (gareko-type): I.N. Ch. 17
First perfect participle (gareko-type): cha and thiyo: I.N. Ch. 17.

(C) Exercises

1. Change the aorist perfect tense (garyo-type) to the first perfect participle (gareko-type) in the sentences which follow.

हिजो बिहान तपाईं कति बजे उठ्नुभयो?
त्यसपछि के गर्नुभयो?
कान्छा पहिले घर गयो?
तिमीले बजारमा के गयौँ?
पसलमा तिमीले के के किन्यौ?
यो फल कस्ले खायो?

(Exercises)

2. The following sentences describe situations in which there is a "because" element represented by a phrase of the gareko hunāle-type. Change this phrase into a phrase of the simple garekole-type, noting that the meaning of the sentence does not substantially change.*

मेरो खल्तिमा पैसा नभएको हुनाले मैले अखबार किन्न सकिनँ।
आज तिमी स्कूल नआएको हुनाले मास्टर बाजे रिसाउनुभयो।
मैले सबै किताप पढेको हुनाले सजिलै सँग जाँचमा पास भएँ।
पानी परेको हुनाले समयमा अड्डा पग्न सकिनँ।
हवाई जहाज बिग्रेको हुनाले म हिजो पोखरा जान सकिनँ।
बाढी आएको हुनाले म पारी स्कूलमा आज गइनँ।

3. The following sentences describe situations in which the "because" element is represented by a phrase of the gareko hunāle-type; change this phrase into a conjunctive participle (garera-type), noting that the meaning of the sentence does not substantially change.

पानी परेको हनाले म तपाईंकहाँ आउन सकिनँ।
आज तिमी स्कूल नआएको हुनाले मास्टर बाजे रिसाउनुभयो।
हिजो एक बजे सम्म काम गरेको हुनाले आज म पशुपति जान सकिनँ।
घरमा बिहा भएको हुनाले पढन सकिनँ।
राम धनि भएको हुनाले फुर्ति गर्छ।
हिजो स्कूलको साँसृतिक प्रोग्राम भएको हुनाले आज स्कूलमा बिदा छ।
चीनियाकाजी गरीब भएको हुनाले त्यस्तो कोठामा बसेको छ।

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*See pp. 186-187 of Introduction to Nepali for a discussion of this.

(Exercises)

4. The following consist of questions in which the main verb is a first perfect participle (gareko-type). Answer all the questions affirmatively, changing the first perfect participle to a verb phrase in the first perfect tense (gareko cha, etc.).

Ex.) तपाई यहाँ एक्लै आउनुभएको? हो, एक्लै आएको छु।

तपाईले किताप पढ्नुभएको?
नोकरले सबै काम सिद्धिएको?
आमाले खान पकाउनुभएको?
तपाईले छात्रवृत्ति पाउनुभएको?
उनीहरू थानकोट पुगेको कि नपुगेको?
तिमीले हिजो आएको मान्छेलाई चिनेको?
यो किताप मकहाँ तिमीले पठाएको?
तपाई पशुपति जान लाग्नुभएको?
यो फोटो विजयले खीँचेको?
औषधीको शीशी च्यान्तिले फुटालेको?

5. Answer all the questions in Exercise 4 negatively.

Ex.) तपाई यहाँ एक्लै आउनुभएको? होइन, एक्लै आएको छैन।

6. The following questions ask whether you/others went to the movies the other day. Reply that you/they did not, you went to Godavari.

Ex.) अस्ति तपाई सिनेमा जानुभएको? होइन, गोदावरी गएको थिएँ।

अस्ति तपाईको साथीहरू सिनेमा गएको?

(कान्छाबा)
(दाज्यू)
(राम लाल)
(तिमी)

7. Reply simply that you/they did not go to the movies.

Ex.) अस्ति तपाई सिनेमा जानुभएको? होइन, सिनेमा गएको थिइनँ

(D) Dialogue : काठमाँडौको एउटा पसलमा

पसले - तपाईं नेपाली राम्रो बोल्नुहुन्छ। तपाईं यहाँ कहिले आउनुभयो ?
अमेरिकन - म यहाँ चार महीना अघि आएको हुँ ।
प - के काममा आउनुभएको, तपाईं पीस कोरमा आउनुभएको त होइन ?
अ - होइन, म छात्रवृत्तिमा आएको । म नेपाल बारे अध्ययन गर्न आएको हुँ ।
प - ओहो! कति राम्रो!। तपाईंलाई नेपाल कस्तो लाग्यो ?
अ - मलाई यो देश असाध्य मन पर्छ । तपाईंको देश धेरै राम्रो छ।
प - हो, हाम्रो देश धेरै राम्रो छ। तपाईं एकलै आउनुभएको कि तपाईंको परिवार सहित ?
अ - म एकलै आएको छु ।
प - तपाईंले बिहा गर्नुभएको छैन ?
अ - अहँ, अहिलेसम्म त छैन।
प - तपाईं कति बर्षको हुनुभयो ?
अ - म पच्चीस बर्षको भएँ।
प - मलाई भन्नुहोस न, बिहा गरेको मानिसलाई अमेरिकामा तपाईंहरु कसरि चिन्नुहुन्छ ?
अ - बिहा गरेको मान्छेले आफनु देब्रे हाथ को साँहिली औंलामा चेप्टो सुनको औंठी लगाएको हुन्छ।
प - चेप्टो सुनको औंठी! ए उसो भए तपाईंहरु त्यसरी चिन्न सक्नुहुन्छ।

Cultural Notes

The conversation which this young man has with a shopkeeper who is a stranger to him is a typical one, both in respect to the remarks with which it begins and the type of questions the shopkeeper asks. Questions which might be regarded as unduly personal in Europe or America are considered perfectly routine in Nepal, and the foreigner should be prepared to give information about such things as his age, his work, his relatives in America and his marital status. Usually he will be asked whether he likes Nepal; Nepalis as a rule feel a strong attachment to their country and appreciate it when foreigners also show enthusiasm for it.

Guided Conversational Practice

Each student should ask some other member of the class: his or her age, the type of work or study he is engaged in, and whether he has come to Nepal (or other appropriate place) alone or with his family. If he has come alone, ask whether his family has remained at home; if he is unmarried, inquire about his father, mother, brothers and sisters. If the individual has come with his family ask how many children there are and what their ages are.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

	Student I	Instructor II
१.	तपाईंलाई के के चाहियो ?	मैले पातलो सेतो टाईप पेपर खोजेको । मैले पातलो सेतो टाइप पेपर र एसलाई बाह्रोआटा खाम खोजेको । मैले कार्बन पेपर खोजेको । मैले कार्बन पेपर , पातलो सेतो टाइप पेपर र बाह्रोओटा मिलने खाम खोजेको ।
२.	यति माल यस्तो सानु खाम* मा अटाउँछ र ?	अटाएन । अटाएन , एउटा अलि ठूलो चाहिं चाहियो । अटाउँछ । अलि यस्मा राख्नुहोस र अलि हातमा लिनु होस

(F) Dialogue: स्टेशनरी पसलमा

पसले - तपाईंलाइ के के चाहियो ?

ग्राहक - मैले सय पाता जति फूलस्केप साइजको पातलो सेते टाइप पेपर खोजेको । अनि एक दर्जन कार्बन पेपर । र बाह्रओटा ग्रीटींग कार्ड र यसलाई मिल्ने बाह्रओटा खाम । छ भने एउटा स्केल पनि दिनुहोसन ।

पसले - किन न हुने ? तपाईंले भन्नुभएको सब थोक छ । लिनुहोस.... अरु पनि केही चाहिएको छ कि... ए ! टाइप पेपर एसमा अटाएन । (अरु काम गर्ने मानिसलाई) रुवै मलाई त्यो पल्लोको ठूलो खाम देऊ त ।

काम गर्ने - रुवै , यता दिनुहोस त , मै हालि दिन्छु । यति यो ठूलो चाहिं मा र अरु त्यसमा , हुँदैन त हजुर ?

ग्राहक - हुन्छ

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* khām may refer either to an envelope or to a paper bag.

Vocabulary

छात्रवृत्तिमा	"on a fellowship"
अध्ययन	"study, research"
परिवार	"family (but see footnotes, p. 90)"
सहित	"along with"
बिहा	"marriage" — the shopkeeper pronounces it byā.
मानिस ~ मान्छे	(used interchangeably)
बाढी	"flood"
पारी	"on the other side of (esp. a river)"
फुटाल्नु	"to break"
साँहिली औंला	"fourth finger"; the names of the fingers are:

thumb: बुढी औंला

index finger: चोरी औंला

middle finger: माहिंली औंला

fourth finger: साँहली औंला

little finger: कान्छी औंला

This terminology is accounted for by citing a jingle:

Little finger: "दशैं आयो" "Dasain is here"

Fourth finger: "खाउँला पिउँला" "We'll feast and drink"

Middle finger: "कहाँ पाउँला ?" "Where'll we get it?"

Index finger: "चोरी ल्याउँला" "I'll steal it"

Thumb: "धत्तेरी पाजी, म त छुट्टै बसुँला" "Shame on you, you good-for-nothing; I shall not have anything to do with this!"

चेप्टो	"flat"
औंठी	"ring" cepto ā̃wṭhi = "plain ring"
लाउनु ~ लगाउनु	(used interchangeable)
फूलस्केप	"legal size"
स्केल	"ruler"
अटाउनु	"to fit into"

(A) Reading Selection: नब्बे सालको भुईंचालो

नयाँ सडक नेपालको सबै भन्दा राम्रो सडक हो । यहाँ ठूला ठूला घरहरु र पसलहरु छन । यहाँ हर बहुत धेरै मानिसहरु र मोटरहरु आउने जाने गर्छन । यो सडक बारे एउटा रमाइलो कुरा छ । ई. सम्बत [१] १९३४ भन्दा अघि, जुध्द शमशेरको शासन कालमा [२], यस ठाउँमा ठूलाठूला घरहरु थिएनन् । आज कल पाटनमा भएको जस्तो साना घरहरु मात्र थिए । जुध्द शमशेर प्रधान मन्त्रि [३] भएको दुइ वर्ष पछि १९९० सालमा याने १९३४ को १५ जनवरीको दिन नेपालमा ठूलो भुईंचालो [४] आएको थियो । काठमाँडौमा त्यसले निकै क्षति गर्यो [५] । अहिले नयाँ सडक भएको ठाउँमा पूरा ध्वस्त भएको [६] थियो । र त्यसलाई फेरि बनाउन भनेर जुध्द शमशेरले जसले नयाँ सडकमा घर बनाउँछ त्यसलाई खर्चको [७] पचास प्रतिशत [८] ऋण [९] दिने ब्यवस्था [१०] गरे । धेरै मानिसहरुले घर बनाउन ऋण लिए । आज कल देखिने ठूला ठूला घरहरु र पसलहरु त्यसै बेला बनेका हुन । केहि बर्ष पछि जुध्द शमशेरले सबै मानिसहरुलाई बोलाए र कसैले पनि घर बनाउन लिएको ऋण तिर्नु पर्दैन भनेर घोषणा गरे [११] । त्यस बेलामा उनले मानिशहरुलाई घर बनाउन दिएको ऋण दानको रुपमा [१२] थियो । त्यसैले यस किसिमबाट धेरै मानिस धनि [१३] भए रे ।

(B) Exercise

The following exercise consists of sets of two short sentences. Make a single sentence out of each set by turning the first sentence into an adjectival clause (see the example and Introduction to Nepali, Ch. 6).

Ex.)
हिजो एउटा मान्छे आयो ।
मैले मान्छेलाई किताप दिएँ ।

→ मैले हिजो आएको मान्छेलाई किताप दिएँ ।

१. माहिंलीले माछा पकायो ।
माछा खुब मिठो थियो ।
२. कान्छाले कफी ल्यायो ।
कफी टेबिलमा छ ।
३. रामले गीत गायो ।
गीत खुबै रसिलो [१४] थियो ।
४. हिजो रेडिओमा तिम्रो कथा आयो ।
कथा निकै रमाइलो थियो ।

५. रामले ट्रांजिस्टर रेडिओ पठायो ।
रेडिओ ठूलो छ ।

६. मैले तिमीले भनेको किताप ल्याएँ ।
किताप पढ्दा ठीकै लाग्यो ।

Vocabulary

१.ई.सम्बत isbī sambat	"the Christian era, A.D."
२.शासन कालमा	"(during) the time (of) the administration (of)..."
३.प्रधान मन्त्रि	"prime minister"
४.भुईंचालो	"earthquake"
५.क्षति	"loss, destruction"
६.ध्वस्त	"destruction (specifically that caused by an earthquake)"
७.खर्च	"expense"
८.प्रतिशत	"percent"
९.ऋण	"loan"
१०.व्यवस्था	"arrangement"
११.घोष्णा गर्नु	"to address, make an address"
१२.दानको रुपमा	"just like a gift"
१३.धनि	"rich"
१४.रसिलो	"sweet, melodious"
१५.पठाउनु	"to send"

Questions

Answer the following questions.

१.न्यू रोड कता छ ?
२.नब्बे सालको भुईंचालोले कुन कुन ठाउँ क्षात भयो ?
३.घरहरु फेरि बनाउनको निम्ति के व्यवस्था गरिएको थियो ?

Where to look it up.

The first perfect participle in adjectival clauses (corresponding to the English relative pronouns or adverbs: I.N. pp. 185-186).

CHAPTER SIXTEEN

(A) Variation/Repetition Drill

Student I	Instructor II
(१) त्यहाँ धारामा पानी छैन, कहिले आउँछ ?	अहिले आउँछ । अहिले आइहाल्छ । धारा बनाउन लागेको छ । आज त के आउँछ होला । भरे आए पनि खूबै आयो ।
(२) धारा बनाइ सक्यो ?	धारा बनेको छैन । धारा बन्देछ । कारीगरहरु भोलि मात्रै आउँछ । आज अबेर भइसक्यो, भोलि मात्रै सिध्दयाउँछ ।
(३) धारा बनाउन लागेको ?	होइन, पानी सफा छ कि छैन हेरेको । हो, तर चाँडै बन्छ । हो, आज त हजुरलाई अर्को धारामा जानुपर्ला । आज यो धारा बन्दैन ।

(B) Grammar Notes

Absolutive verbs with hālnu. Compare the following sentences:

ahile aũchu "I'm coming now."

ahile āihālchu "I'm coming right back," "I'll be there this instant."

ma ciyā khānchu "I'll drink the tea."

ma ciyā khāihālchu "I'll finish off the tea."

The use of hālnu implies emphasis.

Verbal constructions indicating action in progress at the time of speaking (the so-called present continuous etc.). The student by now has become familiar with such statements as ma thānābāta boldeychu

"I'm calling from the Police Station," and ma... parkhiraheko chu "I'm waiting...." It is clear that there exists more than one way of describing an action or motion going on during the time of speaking. One can either say ma kām gariraheko chu, or ma kām gardeychu; and both mean "I am working," but the implications are different. In the first case, the implication is that the speaker is busy with the work at the very moment of speaking; in the second, that he is working but hasn't finished yet.

To a certain extent, the use of one construction or another depends on the nature of the question which elicits an answer in the present continuous or imperfect tenses: the question, "When are you going to Patan?" might bring the answer: ma roj pāṭan gairaheko chu "I'm going to Patan every day!" and the question "What are you doing in that bus?" the answer, ma pāṭan jādeychu.

Where to look it up.

First perfect tense (present continuous): I.N. Ch. 25
Imperfect tense: I.N. Ch. 27
Absolutive verbs with hālnu: I.N. pp. 268-269

(C) Exercises

1. Make the following substitutions, as shown in the example below:

Ex.) म (eating dāl-bhāt) छु → म दाल भात खाइरहेको छु ।
(reading a book)
(looking at a wool rug)
(drinking tea)
(taking an examination)
(fixing the tap)
(frying fish)
(driving a car*)
(purchasing 100 sheets of paper and 50 envelopes)
(telling a story**)
(cooking vegetables)
(riding a bicycle)
(bargaining with the shopkeeper)
(washing clothes)
(writing a letter)
(smoking)

1.A. Substitute timī for ma and go through the exercise again.

2. Make the following substitutions as shown in the example below. Note that these verbs behave differently than the ones in the exercise above.

Ex.) म (sitting in a chair) छु → म मेचमा बसेको छु ।
(looking for a house in Makhan Tol)
(know how to write Nepali)
(recognize your friend)

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* मोटर हाँक्नु

** कथा हाल्नु

2.A. Substitute tapāī̃ for ma and go through the drill again.

3. Change the simple indefinite (āũchu) to the absolutive verb with hālnu (āihālchu) in the sentences which follow.

पानी चाँडै आउँछ ।
हामी बजारबाट अहिले आउँछौं ।
मेरो घरबाट आज मान्छे आउँछ ।
यो काम रामले भोलि गर्छ ।
चार बजे डाक्टर आउँछ ।
मलाई यो पाठ आउँछ ।
लक्ष्मी मलाई भेट्न एरोड्रम आउँछ ।

4. Answer all of the following questions negatively, repeating the entire sentence.

के दिदी भात पकाइरहेको छ ?
के तिमी जाँच दिइरहेको छौ ?
के तपाईंको साथी नेपाली पढिरहेको छ ?
के कारीगरहरू धारा बनाइरहेको छ ?
के धोबी लुगाहरू धोइरहेको छ ?
के बा अड्डा जानुभएको छ ?
के हिजोको घटना खबर कागतमा छापेको छ ?
के आजको विदेशी खबर कागत आएको छ ?
के तिमीले वहाँलाई चिनेको छौ ?

(D) Dialogue: (धारा बिग्रेको बेलामा)

म - हरी त्यहाँ धारामा पानी छैन, कहिले आँउछ ?
हरी - अहिले आईहाल्छ, त्यहाँ तल धारो बनाउन लागेको छ ।

(केही बेर पछि)

म - हरी, धारो बन्यो ? म अहिले सम्म पनि पानी आँउछ कि भनेर पर्खिरहेको छु ।
हरी - अहिले आउँछ, आईहाल्छ ।

(Dialogue)

म - होइन ! अब त म अरु पर्खिन सक्दिनँ , मलाई पन्ध्र मिनट पछि बाहिर जानु छ ।
हरी - उसो भए , चाहिन्छ भने , बाल्टिनमा ल्याउँ ?
म - ल त ल्याउँ ।

Guided Conversational Practice

"Nepali Charades". This game is to be played in the same manner as any game of charades, with one student pantomiming some particular action, and the other students guessing what he is doing. Both the other students' questions and any hints the pantomimer may give, however, must be in Nepali.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student I	Instructor II
१. ओहो : फेरी बिजुली गयो : तपाईंसित टार्च छ ?	छ । तर बैटरी सिध्दियो । छ । तर कता राखेको थाहा पनि छैन । त्यो पल्लो दराजमा छ । टार्च छैन । मेनबत्ती छ ।

(F) Supplementary Dialogue: बिजुली निभोको बेलामा

म - ओहो! फेरी बिजुली निभ्यो ! दिदी , तपाईं सित मेनबत्ती छ ?
दिदी - छन त थियो ,खै कता राखेको छ , कता ? त्यहाँ दराजमा हेर त ।

(हेरे पछि)
म - ठुटो मात्रै रहेछ ।
दिदी - पर्ख त मैले त्यहाँ माथिल्लो खण्डमा एउटा देखें जस्तो लागेको थियो (हेरे पछि)
खै , यहाँ पनि छैन ।
म - दिदी बत्ति आयो ।

CHAPTER SEVENTEEN

(A) Variation/Repetition Drill

	Student I	Instructor II
१.	शुक्रवार सम्म मेरो एउटा ब्लाउज सिइ दिने हो ?	हवस सिइ दिउँला। अहिले अलि फुर्सत छैन शुक्रवार सम्म दिन सक्दिनँ । एक साता पछि मात्र दिन सक्छु ।
२.	कस्तो डिजाईनको गर्ने ?	यो तस्वीर जस्तो बनाउनु छ । यो ब्लाउज बराबर बनाउने । म तपाईंलाई नमूना बनाएर देखाइ दिन्छु । तपाईंसित क्याटलोग छ भने म हेरुँ ?
३.	ब्लाउज कति लामो गर्ने ?	यति सम्म गर्न हुन्छ । तस्वीरमा भएको ब्लाउज जस्तो त्यति लामो बनाउने । अठार इन्च लामो बनाउने ।
४.	तपाईंसित कपडा छ कि ?	मसित छ , लिनुहोस । कपडा किन्नु पर्छ । कति गज चाहियो ? धरमा छ । म भोलि बिहान तपाईंलाई दिन्छु ।

(B) Grammar Notes

In Drill 1, in the first response we hear:

havas, sii diũlā.

sii diũlā is an absolutive verb, with diũlā in the aorist future tense. Other aorist future verbs:

bholi ma tyo kitāp padhũlā "I'll read that book tomorrow."

āja becdeyna, bholi becũlā "Not today, I'll sell it tomorrow."

In addition to the aorist future tense, the student has so far encountered two other tenses indicating future action:

ma tyo kitāp paḍhnechu "I will read that book."

ma tyo kitāp paḍhchu "I'll read that book."

paḍhnechu is in the infinitival future tense, and paḍhchu is the familiar simple indefinite tense. Of the three of these, the aorist future implies that the action mentioned is slightly less likely to take place, than is implied by the other two. In other words, if someone says ma bholi tapāīkahā̃ āũlā there is less of a chance that he will actually show up than if he says ma bholi tapāīkahā̃ āũchu or ma bholi tapāīkahā̃ āunechu.

Where to look it up.

The infinitival future tense: I.N. Ch. 19
The infinitival participle + gari: I.N. pp. 209-210
The aorist future tense: I.N. Ch. 20

(C) Exercises

1. Change the simple indefinite tense (garcha, garnuhuncha) to the infinitival participle (garne) in the sentences which follow:

सूजीकारले ब्लाउज कहिले दिन्छ रे ?
शुक्रवार सम्म मेरो एउटा ब्लाउज सिइ दिनुहुन्छ ?
आज हाम्रो गाउँमा पँचायतको सभा हुन्छ ।
तपाई चाँडै आफ्नो डेरा जानुहुन्छ ।
आज रेडिओमा चर्को खबर आउँछ ।
भोलि बिहान पानी पर्छ ।

2. Change the aorist future tense (garlā etc.) to the simple indefinite tense (garcha) in the sentences which follow:

Ex.) हवस ब्लाउज बनाइदिउँला → हवस । ब्लाउज बनाइदिन्छु ।
अहिले मसित पैसा छैन । भोलि दिउँला ।
हजुर म बन्दोबस्त गरूँला ।
यस्तो जोबा काम मै गरूँला ।
म भरे पानि आइ दिउँला ।
हामी मिली यो काम गरूँला ।
भोलि तपाईंको कुरा मन्त्रीज्यूलाई भन दिउँला ।

3. Change the simple indefinite tense (garcha) to the aorist future (garlā) in the sentences which follow:

म तपाईंलाई नमुना बनाएर देखाइदिन्छु ।
म कपडा भोलि बिहान दिन्छु ।
हवस । म ब्लाउज सिइ दिन्छु ।
धोबी भोलि सबै लुगा दिन्छ रे ।
ब्लाउज बनाउनलाई कति कपडा चाहिन्छ ?
आज हजुरलाई अर्को धारामा जानुपर्छ ।

4. The following questions ask when you/other people are coming to Nepal . Reply that you/they will be coming very soon, using the aorist future tense in your answer.

Ex.) तिमी नेपाल कहिले आउने? म चाँडै आउँला ।
(बिल)
(बिता र जान)

(Substitute the names of various members of the class)

(D) Dialogue: (सूजिकार सित)

म - हलो ! तपाईंलाई त काम थुप्रो[१] छ जसतो छ नि !
सूजिकार - दशैं सम्म हामीलाई फुर्सत[२] छैन ।
म - शुक्रबार सम्म मेरो एउटा ब्लाउज सिई दिने हो ?
सू - शुक्रबार सम्म ... हवस सिईदिउँला । कस्तो डिजाईन[३] को गर्ने ?
म - ख्वै कस्तो डिजाईन भन्ने[४] ? तर म तपाईंलाई नमुना[५] बनाएर देखाई दिन्छु । यस्तो लामो स्लीभमा यस्तो कफ भएको बनाउने । नेक सादा होस । अनि पछिल्तिर जिप राख्ने ।
सू - हवस बनाईदिन्छु । ख्वै नापुँ[६] । ब्लाउज कति लामो गर्ने ... यति सम्म गर्ने ?
म - अहँ छोटो भयो । एक इन्छ जति लामो गर्नुहोस । अनि कुम र पिठ्यूमा[७] फिट हुने गरी बनाउनुहोस[८], मेरो पिठ्यू अलि चौडा[९] छ ।
सू - ख्वै कपडा दिनुहोस त ? ठिक छ, शुक्रबार आउनुहोस त ।
म - धन्यवाद !

Cultural Notes

This chapter presents conversations with a sūjikār (tailor) and a dhobī (washerman). So far as terms of address and request forms are concerned, these individuals are in an intermediate position between timī and tapāĩ. The sūjikār holds a status superior to that of the dhobī. Generally he is addressed as tapāĩ, but request forms may be either of the garnuhos-type or of the garne-type. Note the use of compound forms here: banāidine, etc.

The dhobī is addressed as timī, but more usually one avoids using pronouns in the conversation. Note that in the conversation given in the supplementary section the customer says kati dinmā dinchew, but istrī lagāunuparyo and arūcāhĩ dhune.

Note also that English loan words are frequent in the tailor's vocabulary. This is particularly the case with tailors who are accustomed to making Western-style clothes, whether they may happen to know English or not. Usually he knows enough English to communicate with his foreign customers; the dhobī's knowledge of English, however, is sure to be more rudimentary.

The common procedure followed when giving cloth to a tailor to be made into a garment, is to also provide a picture of the garment desired, or better still, a garment which already fits and which the tailor can copy.

Dhobīs wash and dry the clothes out of doors and are consequently at the mercy of the weather. During the monsoon season this usually means delays for the customer. When giving clothes to a dhobī to wash, one usually makes a list of the clothes and settles the rate in advance.

Guided Conversational Practice

Role playing situation: Getting a Suit Made. Each student in turn is to pretend that he is giving instructions to a sūjikār for getting a suit or dress made. The instructor may play the part of the tailor, asking questions about the style, etc.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student I	Instructor II
१. यी लुगा धुनुपर्यो ?	यी लुगा धुने । यी लुगा धुने र यी लुगाहरुमा इस्त्री लगाउनुपर्यो । यसलाई मात्रै इस्त्री लगाउनुपर्यो । यसलाई मात्रै धुनुपर्यो

I	II
२. कति दिनमा दिन्छौ ?	दुइ दिनमा दिन्छु यसरी पानी परेको छ। दुइ दिनमा दिउँला । यसरी पानी परेको छ। पर्सी बेलुका दिन हुन्छ कि ? भोलि साँझ दिन्छु , हुन्छ ?
३. कति ओटा भयो ?	दुइटा रुमाल, तीनओटा अनडरवेयर र तीनओटा कमिज । दुइटा रुमाल, तीनओटा अनडरवेयर , तीनओटा गन्जी र चारओटा कमिज । चारओटा कमिज , चार जोर मोजा , र तीनओटा अनडरवेयर । दुइटा फ्राक र एउटा सूती साडी ।

(F) Supplementary Dialogue: धोबी सित

ग्राहक - यी लुगाहरु धुने र यी लुगाहरुमा इस्तरी लगाउनु पर्यो ।
धोबी - यो त सफा छ मेम साहिब ?
ग्रा - हो । यिनीहरुमा इस्तरी लगाउनु पर्यो । तर अरु चाहिं धुने । बुझ्यौ ? कति दिनमा दिन्छौ ?
धो - हवै , मेम साहिब दुई दिनमा दिन्छु । हुन्न ?
ग्रा - दुइ दिन ?
धो - हिजै देखि यसरी पानी परेको छ । लुगा कसरी सुकाउनु ?
ग्रा - ल त, दुइ दिनमा ल्याउनु तर त्यो इस्तरी गर्ने चाहिं भोलि बेलुका ल्याऊ
धो - हस कति ओटा भयो ?
ग्रा - दुइटा रुमाल ...
धो - दुइटा रुमाल ... तीनौटा कमिज , चार जोर मोजा , तीनौटा अनडरवेयर, तीनौटा गन्जी र एउटा सुती सारी ।
ग्रा - अरु चाहिं इस्तरी लगाउने , तीनौटा ब्लाउज र एउटा फ्राक ।
धो - ब्यू तीनौटा ब्लाउज र एउटा फ्राक ।

ग्रा - कति पैसा लाग्छ ?

धो - कति लाग्छ अब, एउटा कमिजको चालिस पैसा , सारी को एक रुपेयाँ । र अरु सबै को एउटालाई चालीस को दरले लाग्छ । अनि इस्त्री गरेको चाहिँ पच्चीस पैसाको दरले लाग्छ। होटलको बिलमा सबै हिसाब गरेर दिन्छ ।

Guided Conversation Practice

Role playing situation: Getting One's Clothes Washed. Each student in turn is to pretend that he is giving the dhobī a number of clothes for washing and/or ironing. Another student may take the part of the dhobī, counting the "clothes" and quoting a charge for his work.

Vocabulary

सिउनु	"to sew, stitch"
तस्वीर	" picture"
बराबर	" equal, the same as"
नमूना	"design, pattern, model"

Dialogue (D) Footnotes

[1] a great deal of

[2] leisure, free time

[3] English loan words are frequent in the tailor's vocabulary

[4] that is to say, the customer does not have a blouse already made up which the tailor could copy.

[5] "model", i.e., picture of the blouse

[6] "May I take the measurements?"

[7] "between the shoulders"

[8] when a direct request is to be made, the high grade honorific form is employed; with indirect requests, the infinitival participle is used.

[9] "My back is broad"; English usage would say "My shoulders are broad".

इस्त्री लगाउनु	"to iron"
कमिज	"shirt"
मोजा	"sock(s)"
गन्जी	"undershirt"

CHAPTER EIGHTEEN

(A) Variation/Repetition Drill

Student I	Instructor II
१. अमेरिका पठाउने चिठीमा कतिको टिकट लाग्छ ?	छवे तौल हरुँ। मामूली चिठीमा एक रुपियाँ असी पैसा को टिकट लाग्छ । यति तौललाई दुइ रुपियाँ पचास पैसा लाग्छ । मामूली चिठी हो कि रजिस्टरी ?
२. यो चिठी यहीं रजिस्टरी गर्ने हो दाइ ?	होइन , उते जानुहोस । रजिस्टरी अहिले बन्द छ । भोली बिहान आउनुहोस । हो, तपाईंले टिकट टाँस्नुभयो ? हो , यता दिनुहोस ।

(B) Where to look it up.

Infinitival participle + bittikey I.N. p. 117
saknesamma: I.N. p. 117

(C) Exercises

1. The following sentences consist of tapāl-type requests (high grade honorifics). Respond to the sentences by giving the garnuholā construction.

Ex.) Instructor: यतै बस्नुहोस ।

Student: यतै बस्नुहोला।

आज माछा तार्नुहोस ।
मनेजरलाई मेरो कोठामा पठाइ दिनुहोस ।
तल बाटा मेरो कलम ल्याउनुहोस।
टेप रेकर्डर चाँडै पठाइ दिनुहोस ।
न्यू रोड गएर आजको अखबार ल्याइ दिनुहोस।

2. Add saknesamma to the following sentences.

Ex.) उ चाँडै घर दगुर्न लाग्यो → उ सक्नेसम्म चाँडै घर दगुर्न लाग्यो।

शन्तिले स्वीटर बुन्न लाग्यो।
विदेशी सित कुरा गर्दा छिटो न बाल्नु होला।
पहाडमा जाँदा भारी बद्ता न लिनु होला।
वहाँको छोराले पाठ गर्न लाग्यो।
ड्राइभरले कार तेज हाँक्न लाग्यो।

3. Replace the conjunctive participle (garera) in the following sentences with a construction consisting of an infinitival participle + bittikey:

Ex.) उसले भनेको सुनेर हामीले तुरन्त जाने पक्का गर्यौं।
→ उसले भनेको सुन्नेबित्तकै हामीले तुरन्त जाने पक्का गर्यौं।

दिदी हाँसेर भाउज्यू रिसाउनुभयो।
पास भएको सुनेर दाई उफ्रन थाल्नुभयो।
पुलीस आएको देखेर बगलीमारा भाग्यो।
आकाशमा प्लेन आएको देखेर मलाई घरको सम्झना भयो।
बलेलाई देखेर मलाई पलान्पोक को याद आउँछ।
मास्टर आएको सुनेर विद्यार्थी पढ्न थाले।

(D) Dialogue: (हुलाक घरमा)

आ - अमेरिका पठाउने चिठीमा कत्तिको टिकट लाग्छ बहिनी ?
टि.क - मामूली कि रजिस्टरी।
आ - रजिस्टर्ड।
टि.क. - रजिस्टर्ड लेटर लाई त तीन रुपियाँ को टिकट लाग्छ। रुवे तौल हेरुँ? ए ठीक छ ल। टिकट दिऊँ?
आ - दिनुहोस।
टि.क - ल लिनुहोस। फिर्ति रसीद र टिकट को पैसा कटाएर बाँकी ...

(Dialogue)

आ - ज्यू, पुग्यो । धन्यबाद । यो टिकट टाँस्न पानी कहाँ पाइन्छ ?
टि.क. - ऊँ त्यहाँ नेरी छ । बरु रसीद रजिस्टरी गर्ने ठाउँमा स्टीच गराउनु होला ।
आ - ए । धन्यवाद

(रजिस्टरी गएपछि)

आ - यो चिठी यहाँ रजिस्टरी गर्ने हो दाई ?
र.क. - हो टिकट टाँस्नुभयो ? ख्वै दिनुहोस । अ, तपाईंको यहाँ रसीदमा पुरा ढेगाना लेख्नुहोस ।
आ - ए भएन छ । ख्वै दिनुहोसत । भयो अब त ?
र.क. - ऊँ, भयो ल ।
आ - यो रजिस्टरी कति दिनमा पुग्छ ?
र.क. - त्यसतै सात दिजमा पुग्छ । अनि तपाई को यो फिर्ति रसिद तपाईंके ढेगानामा आई हाल्छ नि । अनि त थाहा भइ हाल्छ नि । ल रसिद लिनुहोस ।
आ - धन्यबाद

Guided Conversational Practice

Pretend that you are sending two rolls of film from Nepal to England, and ask the registry clerk (this role to be played by the instructor) how much it will cost and how you should fill out the receipt.

SUPPLEMENTARY SECTION

(E) Variation/Repetition Drill

Student	Instructor
I	II
१. ए दाई, यो आफँको कति पैसा छ ?	एउटाको तीस पैसा पर्छ ।
	कुनचाहिं, यो ठूलो कि सानु ?
	यो ठूलो चाहिं लाई एउटाको चालीस पैसा पर्छ ।
	यो त माल्दा हो । एउटाको तपाईंलाई चालीस पैसा पर्छ ।

I	II
२. चालीस पैसा त महंगो भयो	चालीस पैसा घटि त दिंदैन काजी! एक मोहरको लिनुभयो तीनौटा दिन्छु । सत्ते काजी बजार भाउ नै यै हो । काजीलाई भएर यतिमा दिएको , अरुलाई मोहरको दुइटा दिएँ।
३. सुन्तला कसरी दिछौ नि ?	रुपियाँको छओटा । मोहरको पाँचओटा । एउटाको पाँच आना । सुका को दुइटा ।

(F) Supplementary Dialogue: फलफूल पसले र ग्राहक

ग्रा - ए! दाई; यो आँपको कति पैसा छ?

प - कुनचाहिं, यो ठूलो कि सानु?

ग्रा - त्यो परको स्यानो चाहिं।

प - त्यो त माल्दा हो। एउटाको तपाईलाई चालीस पैसा पर्छ।

ग्रा - कस्तो महँगो! माल्दा त हो कि?

प - ल तपाईले के आँप चिन्नुहुन्छ काजी! खासा देशि माल्दा हो। धेरै मीठो छ। खाएर त हेर्नुहोस , न मीठो भए पैसा लिने छैन। चिनी! छ चिनी!

ग्रा - ल! ल! बुझें, तर चालीस पैसा त महँगो भयो। भैंगो, २५ पैसामा दिने भए देऊ।

प- चालीस पैसा घटि त दिदैन काजी।

ग्रा- लौ! लौ! चारओटा देऊ। अनि सुन्तला कसरी दिन्छौ नि?

प - रूपियाँको छओटा।

ग्रा - छओटा! ओहो! गालभेंडा कसरी नि?

प - एक रूपियाँ बीस पैसा धार्नि।

ग्रा - गोलभेंडा राम्रो जस्तो छ। तर अलि महँगो भयो। एक रूपियाँ धार्नि दिने हो?

प- एक्कै भाजी त कस्तो मान्छे त लैजानुहोस। बीस पैसा के त कुरा हो नि।

Guided Conversational Practice

Pretend that you are buying fruits or vegetables. Bargain with the shopkeeper (instructor).

Vocabulary

मामुली	"ordinary"
तौल	"weight"
टाँस्नु	"to stick on, affix"
ठेगाना	"address"
भाउज्यू	"sister in law"
उफ्रिनु	"to jump with joy"
बगलीमारा	"pickpocket"
सम्झना	"memory"
याद आउनु	"to remember"
माल्दा	" a special variety of mango"
गोलभेंडा	"tomato"
भैगो	"never mind"

PART II

Reading Selections

CHAPTER NINETEEN

(A) Dialogue: पहाडको घरमा

(म र मेरो एउटा अमिरिकी साथी मेरो पहाडको घरमा गयौं)

म - ख्वै! ढोगुँ आमा। वहाँ[१] मेरो साथी हुनुहुन्छ। पहाड हेर्न आउनुभएको।
बुवा ख्वै नि?

आमा - खेतमा रोपाईंको मेलो छ, त्यहीं [२] जानुभएको [३] होला।

म - ए! दाज्यू भाउजू पनि वहीं [४] त होला नि?

आ - वहीं [५] गएका [६] छन।

म - भाई बहिनीहरु त स्कूल होइन?

आ - हो! काकालाई त शहरमै भेटिस होला?

म - भेटें। मुद्दाको तारीख लिन बाँकि नै थियो [७], अब भोली पर्सी तिर आउनुहोला।

आ - मोही खाने बाबु? गर्मी भो होला, यस्तो उकालो!

म - हवस, खाउँ न अमीलो त छैन त होला नि?

आ - अहँ एकदम मीठो छ। आजैको हो। ख्वै चिउरा सिध्दिएको छ। मकै खान्छस
भने ल्याउँ कि?

म - हवस, ल्याउनुहोस बरु अलि ताते

आ - ल त, एक छिन पर्खेस।

म - ऊ! स्कूलका भुराहरु पनि आए। ल ए: रामे यहाँ दाज्यूलाई नमस्ते गर ल।
कति पढिस? यो मेरो सानु [८] भाई हो। लक्ष्मी ख्वै नि?

भाई - आउँदैहुनुहुन्छ।

म - ऊ! आई त्यो मेरो बहिनी [९] हो। यो सानु केटो चाहिं [१०] मेरो काकाको
छोरो हो। ल जाउँ ल! भित्र आमाले मकै भुटिसक्नुभो।

आ - अचार केको खाने बाबु? काँक्राको ल्याउँ।

म - भए ल्याउनुहोस न! ल त खाउँ साथी। अब बुवाहरु त निकै साँझ परे पछि
मात्रै आउनुहुन्छ होला। भरे भात खाने बेला तिर। रोपाईंको बेला अबेर सम्म
काम हुन्छ। फेरी गाउँ तिर खेताला सेताला पनि भन्नु पर्ला। ऊ बरु हाम्रो घर्ती
कान्छो आयो। गाई भैंसी ले र। त्यो यस्तै गोठालो काम गर्छ। यस्का तीन
पुस्ता देखि हाम्रै घरमा छन रे। बुझ्नुभो?

Note. The speaker represented by the pronoun ma in this selection is a student from a village in East No. 1, not far from Dhulikhel. The reader will notice a slight difference between this young man's speech and that of a Nepali speaker born in Kathmandu.
All of the spellings in this selection have been standardized to agree

with those in Introduction to Nepali. The footnotes below give the spellings in their original form. It should be noted that the student was spelling the words in the same way that he pronounces them.

Due to the use of numbered footnotes for presentation of these variant spellings, it was not possible to present the vocabulary in the form of footnotes in this chapter. The new words have been presented at the end of the chapter, in the same order as they occur in the dialogue.

१ उतैँ
२ तीं
३ जानुमा
४ उहिं
५ उईं
६ गाका
७ थ्यो
८ स्यानो
९ बेन्ही
१० चैँ

Cultural Notes

In this chapter, an American is invited by a Nepali student to visit his village in the mountainous area of East No. 1. The village, which is described at length in the next chapter, is of course an agricultural settlement. In order to reach it, it is necessary to travel by foot.

A somewhat greater degree of informality prevails in these surroundings than in Kathmandu. To begin with, the Gorkhali house style which is found here is of a simple one-storey design, and the question of specific functions of the various parts of the house does not arise. Nevertheless, the foreigner should not expect to be invited into the kitchen.

Where to look it up.

Aorist future tense: I.N., Ch. 20
hola and aorist perfect (garyo) or first perfect participle (gareko) = garyo hola, gareko hola; to express probability: I.N. pp. 227-228
Infinitive and hola (garnuhola) as polite request: I.N. pp. 228-229
Aorist future and jasto: I.N. p.229

Vocabulary

रोपाईंको मेलो	"paddy-transplanting bee", i.e. cooperative effort at the time of transplanting the rice.
काका	"father's younger brother"
मोही	a kind of "lassi", i.e. a cooling beverage made by mixing curds and water.
हवस	"okay" pronounced haus.

चिउरा	"beaten rice" which persons of different castes may eat together without offending any of the caste interdining rules (and which is therefore kept on hand for guests).
भुराहरु	"school-children"
दाज्यूलाई	(in line 15), the speaker is referring to the guest.
काँक्रा	"cucumber"
खेताला सेताले	"fieldworkers and farmhands" -- cf. bhāt-sāt, etc.
गोठालो काम	"the job of grazing the cattle"
पुस्ता	"generation"

CHAPTER TWENTY

(A) Reading Selection: एउटा पहाडी गाउँ

(अमिरिकी साथीलाई मैले एक दिन मेरो गाउँ देखाउन लगें)

निकै थाक्नुभयो क्यारे ! एक छिन यहाँ ठाँटी डाँडाको[१] चिसो हवामा बिसाउँ[२] । कसो ? त हामीले तलबाट देखेको स्कूलको घर यही त हो नी! हेर्नुहोस कत्ति ठूलो छ । यस भेकमा[३] यही मात्र एउटा हाई स्कूल भएको हुनाले यहाँ वरी परी सबै गाउँबाट बिधार्थीहरु पढन भनेर आउँछन । यो गाउँमा हुलाक पनि छ । ऊ त्यही सानु साइन बोर्ड भएको ढुँगाको घर । हो! त्यही घर हुलाक घर हो । एउटा कोठामा सहकारी उपभोक्ता समिति[४], कोअपरेटिभ स्टोर क्या !उ त्यो परको ठूलो रुखमुनिको देवीको मन्दिर हो । त्यहाँ बर्षिनै जात्रा पनि लाग्छ ।

यो गाउँमा खास गरी भोटे, बाहुनहरुको नै बस्ती हो । गाउँ भरि गरि पुगनपुग आठ सय[५] जति घर होलान । पहिले त यो गाउँमा भोटेहरु मात्र थिए रे । यहाँ भोटे राजा नै राज्य पनि गर्थ्यो रे । पछि बाहुनहरु आएर बसे ।

सबैको पुगनपुग आफनै खेत बारी छ । ती सेतो कमेरा[६] लिपेका[७] घर छन नि --- ती चाहिं यहाँका भोटेहरुको घर हो । र रातो माटो र गोबर अनि माथि कमेराले पातेको[८] घर चाहिं बाहुन बाजेहरुको, त, बुझ्नुभयो होला, वरी परीका अरु गाउँ जस्तै यो गाउँको पनि मुख्य जीबिकाको[९] आधार[१०] खेती किसान नै हो । गाउँको सयकडा सय मानिस घुमाई फिराई[११] खेती बारीमा भर पर्छन[१२] । कि त आफनो खेत बारी आफै गर्छन, कि अर्कालाई ज्यालामा[१३] गराउँछन बा अर्काको ज्याला गरी खान्छन ।

त्यो उत्तर पूवीतिर हरियो फाँट[१४] छ नि, हो । त्यो चाहिं यो गाउँ र त्यो पारी डाँडाको गाउँ दुवैका मानिसहरुको बेशी खेत[१५] हो । यहाँ वर्षामा[१६] धान र हिउँदतिर[१७] गहुँ[१८] रोप्छन । त्यो खोलोको पानीले पालै सित[१९] खेतमा पानी पटाउँछन[२०] । अनि त्यो खेतको फाँटको बिचमा पिपलको चौतारा[२१] भएको चउर छ नि हो! त्यहाँ चाहिं गाई गोरु र भैंसी बाख्राहरु चराउँछन ।

केटाकेटीहरु बिहाने सवेरै भात खाने बित्तिकै गाई गोरु लेजान्छन। अनि साँझतिर मात्रै फर्किन्छन । अँ, त्यसपछि त्यो रातो पाटोहरु [२२] भएको बारीमा चाहिं उनीहरु कर्मा अगाडी मकै कोदो [२३] आदि उब्जाउँछन । यहाँ भटमास केराउ सिमी बोडी मासहरु [२४] पनि निकै उबजिन्छ [२५] । साग सब्जी जस्तै , फर्सी [२६] , काँक्रो , मूला [२७] , सागहरु --- रायो , चम्सुर , लासुन इत्यादि पनि निकै हुन्छ । मान्छेहरु माछा मासु पनि खान्छन । गाउँउमा भोटेहरु निकै कुखरा पालछन र जाड रक्सी पनि खान्छन ।

यो गाउँ त्यस्तै करीब पाँच हजार फिट जति अग्लो ठाउँमा भएको हुनाले यहाँको हवापानी पनि निकै राम्रो छ । यहाँ भोटेहरुले बुनेको पटुका [१८] र सेतो कपडाहरु निकै राम्रो र बलियो हुन्छन । आज कल गाउँका धेरै मानिसहरु तल बाटोमा पनि काम गर्न झर्छन [२९] । त्यसैले आजकल गाउँमा सबै मान्छेहरु रसिला भरिला [३०] र केही चेतन शील [३१] पनि हुँदै आएको कुरा म तपाईंलाई बिस्तारले भोली पर्सी देखाउँला । ल अहिले , ऊ त्यो मेरो घर तिर जाउँ ।

(B) Where to look it up.

The second perfect participle: I.N., Ch. 21
The second perfect participle in "if" sentences: I.N., pp. 235-236
The second perfect participle + *pani*: I.N., pp. 236-237
The second perfect participle + *pachi*, *dekhi*, and *samma*

Vocabulary

Note. The ethnic group (Tamangs) living side by side with the Brahmins in Phalate are referred to locally as "Bhote". This is, however, an insulting term to Nepalis. It has been retained in this selection because to change it would have resulted in an artificiality—the people of Phalate, in Phalate, are called *bahun ra bhote*—but it should not be used as a term of reference by a foreigner.

1 the name of the ridge
2 to rest while climbing hills (*pūrbiyā* word used by porters and walkers)
3 area
4 Consumer's Cooperative Society
5 approximately eight hundred
6 white clay
7 covered or plastered with
8 covered or plastered with (syn. with *lipekā*)
9 livelihood
10 base

(Vocabulary)

11 directly or indirectly
12 depends upon
13 jyālā = wage
14 flat or level land
15 bešī khet = valley, i.e. paddy, field
16 during the monsoon
17 during, toward, winter
18 wheat
19 by turns
20 irrigate
21 a raised platform built of stone, in the middle of which one or two large trees have been planted and grown; they provide travellers with a place to put down their loads and rest.
22 terraced plots of land
23 millet (a staple ingredient of jāḍ)
24 all different kinds of beans (bhaṭmās, kerāu, etc.)
25 grow (I-stem)
26 pumpkin (pumpkin-greens are a kind of sāg; sāg = edible greens)
27 radishes
28 a kind of long cloth wrapped around the waist
29 go down (Phalate is in the hills, whereas the road runs through the gorge of the Kosi River); see Cultural Notes, Chapter Twenty-three.
30 prosperous
31 sophisticated, aware of the world outside the village

CHAPTER TWENTY-ONE

(A) **Reading Selection:** बिजयपूर

नेपाल सँगठित[१] देश हुनु भन्दा पहिले बिजयपूर भन्ने एउटा राज्य[२] थियो । बिजयपूर त्यस देशको राजधानीको[३] नाउँ थियो । त्यस बिजयपूर राज्यको नाउँ बिजयपूर कसरी भयो भन्ने बारे केही किंबदन्ती[४] प्रसिध्द[५] छन ।

पौराणिक[६] कालमा कुरु वँसि[७] पाँडवहरु[८] बनवास[९] जाँदा सोही[१०] बिजयपूर भन्ने राज्यमा आइपगेछन । त्यस बेला त्यो ठाउँमा रुद्राक्ष दानाको[११] ठूलो जंगल थियो रे । त्यसैले त्यस ठाउँलाइ मानिसहरु तीर्थ[१२] मान्थे । पाडवहरु त्यहाँ आइपुगेपछि धर्म हुने हुनाले त्यस ठाउँमा यज्ञ गर्ने[१३] निधो गरेछन । यज्ञ गर्न भनेर खानेको खाल्डो[१४] (बेदी)[१५] धेरै ठूलो थियो रे । यज्ञ सिध्दिएपछि त्यो खाल्डो (बेदी) पुग्ने कुरा भएछ । अनि दाज्यु-भाईमा सबै भन्दा बलिया भिमसेनलाई नै त्यो काम गर्न अरुले अह्राएछन[१६] । भिमसेनले पनि एक झोला माटो ल्याएर त्यो खाल्डोलाइ पुरिदिएछन । तर बलिया भिमसेनले झोलामा ल्याएको माटो पनि धरै रहेछ । त्यसैले खाल्डो पुरिएर पनि त्यहाँ एउटा ठूलो ढिस्को[१७] भएछ रे ।

सँस्कृतमा यज्ञ गर्न बनाएको खाल्डोलाई बेदी भन्न हुनाले यो बेदीपूरको ढिस्कोलाई बेदीपूर भन्न थाले रे किनभने " पूर " भनेको सहर हो । पछि बेदीपूरबाट बिग्रिएर[१८] बिजयपूर भन्ने नाउँ भएको हो भनेर मानिसहरु भन्छन

र अर्को एउटा. ऐतिहासिक[१९] कथा पनि यस बारे भन्छन । पाल्पाका राजा मुकुन्दसेनका छोरा- नातीमा एकजनाले देशहरु विजय गर्दै गर्दै[२०] यहाँ बिजयपूर सम्म आइपुगेछन । विजय गरेर त्यहाँ सम्म आइपुगेको हुनाले त्यस ठाउँलाई विजयपूर भनेको हो भनेर पनि भन्छन ।

त्यस्तै मुकुन्दसेनकै छोरा-नाती एकजना वजयसेन भन्ने थिए रे । र तिनले त्यस ठाउँलाई जितेर राज्य गरेकोले विजयपूर भनेको भन्ने पनि धेरै छन ।

वास्तवमा पश्चिम नेपाल पाल्पामा पनि एउटा विजयपूर भन्ने ठाउँ छ । त्यस्तै पाल्पाको बिजयपूर र यो धराननेरको बिजयपूर दुवै ठाउँमा एकै किसिमको कालीको मन्दिर भएको हुनाले मानिसहरु यस कुरामा केही सत्यता छ कि भनेर शँका गर्छन ।

Cultural Notes

The above kimbadantīs, or legends, give several versions of the origin of Bijaypur, a town two miles east of Dharan in eastern Nepal. Bijaypur was an important center in the times of the Kiranti kings. The Raja of Bijaypur was the last of this dynasty.

Where to look it up.

The second perfect tense: I.N., Ch. 22
The second preterite tense: I.N., Ch. 22
The second perfect tense used in the main clauses of complex sentences, with bhaneko ta in the subordinate clauses: I.N., pp. 247-248

Vocabulary

1 united, unified
2 kingdom
3 capital city
4 legends
5 famous
6 ancient
7 the Kuru Dynasty
8 the five Pandava brothers
9 exile in the forest
10 that (= tyo, uhī)
11 rudrakš seeds or fruit (used for medicinal purposes; necklaces made of rudrakš nuts are supposed to effect cures in many ailments)
12 a place of pilgrimage
13 to make a sacrifice
14 excavation, ditch
15 altar for sacrifice
16 they ordered
17 hillock or bank of earth
18 here: corrupted
19 historical. An aitihāsik kathā is distinguished by the Nepalese from a kimbadantī. The latter are merely legends but the former are considered to have a core of truth in them.
20 conquering one country after another

CHAPTER TWENTY-TWO

(A) **Reading Selection:** जँग बहादुर

१८१७ ई. मा बाल नर सिंह की कान्छी स्वास्नीबाट जन्मेका जँग बहादुर त्यति खेरको नेपालमा शक्ति - शाली [१] व्यक्ति [२] भए र उनकै पाला [३] देखि राणा परिवार नेपालको राजनीतिमा बलियो भएको थियो । उनले नै श्री ५ सुरेन्द्र विक्रमबाट आफनो खानदानमा पौत्रिक [४] प्रधान मँत्रित्व [५] पाउने शाती [६] लाल मोहर [७] लिएका थियो । उनको जीवन सम्बन्धी धेरै रमाइला कथाहरु प्रचलित [८] छन । उनी बडा सुरा [९] बहादुर र चलाख [१०] पनि थिए । तर उनि पढे लेखेका भने थिएनन ।

(१) उनी जब आठ बर्षको उमेरका थिए , आफनो पिताको लागि कसिराखेको [११] घोडामा सहसा [१२] चढी घोडा दौडाएछन् [१३] । यस भन्दा पहिले उनले कहिले पनि घोडा चढेका थिएनन। तैपनि दौडेर तबेलामा गई न अडिन्जेल [१४] घोडाको पिठ्युमा उनी शान्ति सित अडिबसेछन् [१५] ।

त्यस्तै अर्को एक दिन त्यस्तै उमेरमा बगैंचामा [१६] गएको बेलामा उनले एउटा सर्प [१७] देखेछन । र उनले एकाएक त्यस सर्पलाई हातमा ली खेलौना [१८] जस्तो खेलाउँदै आफनो बाबु आमालाई देखाउन भनी गएछन् । सर्पले पनि उनको हात सबै बेरिदिएको [१९] थियो । उनी आफनो बहादुरी देखाउन भनी बाबु आमा नेर गएका सानु जँग बहादुरलाई त्यस्तो हालतमा [२०] देखेर उनका बाबु आमाहरु समेत डराएछन् । तर जँग बहादुर भने डराएका थिएनन् । अनि बल्ल [२१] सर्पलाई जँग बहादुरबाट छुटाएछन् [२२] ।

(२) जब जँगै बहादुर जवान थिए त्यति खेर युवराज सुरेन्द्र [२३] उनलाई अनेक किसिमका बहादुरी कामहरु गर्न अह्राइरहन्थ्यो [२४] । यस्तै गरी एक दिन सँगै घुमिरहेको बेलामा युवराज सरेन्द्रले जँग बहादुरलाई धराराबाट [२५] हाम फाल्न [२६] अह्राए । भनेको न माने युवराज रिसाउने हुँदा उनलाई खुशी पार्न जँगै बहादुर धराराबाट हाम फाल्न राजी भए [२७] ।

अनि उनी त चलाख थिए नै । त्यसैले त्यति अग्लो धराराबाट हाम फाल्न उनले एउटा बलियो छाता बनाउन लगाए त्यसरी हवाको दबावबाट [१८] नभत्किने [२९]

बलियो छाता बनाउन लगाएर त्यही छाता लिएर उनी धराराबाट हाम फाले र यसरी युवराज सुरेन्द्रलाई खुशी पारे भन्ने कथा प्रचलित छ ।

Where to look it up.

Simple preterite tense (garthyo "he used to do"):I.N., Chapter 23
Conditional sentences: I.N., pp. 257-258
The infinitival preterite tense (also "used to"): I.N., pp.258-259.

Vocabulary

[1] politically powerful

[2] person, individual

[3] here: "time" in the sense of "in the life and times of..."

[4] hereditary

[5] prime ministership

[6] royal

[7] Red Seal (of the Crown)

[8] popular

[9] courageous (synonymous with bahādur)

[10] shrewd

[11] which had been saddled (for his father)

[12] suddenly

[13] galloped away (on); daudāunu is the causative of dagurnu "to run" and means "to race, cause to run"

[14] until (the horse) stopped

[15] kept his seat

[16] a small garden

[17] snake

[18] toy

[19] was wrapped around

[20] in such a situation (hālat ="state of affairs, condition")

[21] with great difficulty

[22] they freed (his hand from the snake)

[23] Crown Prince Surendra

[24] used to command him (to)...

[25] the Dharara, a tall tower in Kathmandu also known as Bhimsen Tower

(Vocabulary)

[26] to jump from a height

[27] he agreed

[28] air pressure (dabāunu , "to press down on")

[29] not-to-be-broken

CHAPTER TWENTY-THREE

(A) Reading Selection: धूलिखेल सम्मको बस यात्रा

होस्टलबाट हतार[१] हतार गरी निस्कँदा *पनि सात बजिसकेछ । अझै घरमा लैजाने सरसामानको[२] किनमेल गर्न त बाँकी नै थियो । इन्द्रचोकमा हतारसित भाई-बहिनीलाई भनेर थोरै[३] चिज-विज किनें । भोटाहिटीको मुखैबाट ठूलो लामो सुन्तला रँगको बस रत्न पार्क[४] बस स्टपमा टाढैबाट टड्काले[५] चिनियो[६] । बस स्टपनेर पुग्दा नपुग्दै आठ बजिहाल्यो । हतारिएर बस भित्र पसें । तर बसमा त धेरै मानिस रहेनछन । ड्राईवर कन्डकटर पनि भित्र देखिनँ । बस भित्र मैले चिनेका एकजना अमिरिकी स्वयम सेवक पनि रहेछन । उनी धूलिखेल हाई स्कूलमा पढाउँछन । मेरो उनीसित उही परिचय[७] भएको हो । त्यसैले उनीसित भलाकुसारी[८] गर्न लागें । उनी पनि दसैंको निम्तोमा[९] मात्र धूलिखेलमै जान लागेका रहेछन । मैले पनि उनलाई दसैं मान्न आफनो घर आउने निम्तो दिएँ । उनी राजी भए[१०] । एत्तिकैमा बस कन्डक्टर पनि आयो र टिकट बेच्न थाल्यो । हामी दुवैले धूलिखेल सम्मको टिकट काट्यौं । अमिरिकी स्वयम सेवकले राम्रो नेपाली बोलेको देखेर कन्डक्टर मात्र होइन बस भित्रका सबै यात्री दंग परे[११] । हामी संगै एकजना बूढा प्रधान पचैं ज्यू हुनुहुँदो रहेछ । प्रधान पचैं ज्यू बडो चाख मानिकन अमिरिकी स्वयम सेवक संग कुरा गर्न थाल्नुभयो ।

धुलिखेल त एक छिनमै आइपुगे जस्तो लाग्यो । त्यसपछि अमिरिकी साथीसित बिदा भएर म र प्रधान पचैं ज्यू बिस्तार बिस्तारै उकालो चढ्यौं र आफनो आफनो बाटोतिर लाग्यौं ।

Cultural Notes

Dhulikhel is a medium-size town in East No. 1. It lies on the first ridge after Banepa, which is situated in the next valley travelling northeast from Kathmandu. Until recent times there was no public motor transport to Dhulikhel, but now the Araniko Rajmarg* has opened this area to regular bus routes. Those living in outlying villages still must make part of the journey by foot, however.

The buses between Banepa, Dhulikhel and Kathmandu leave every few hours from a place opposite Ratna Park. They travel via Bhatgaon and the trip is well worth while for sightseers.

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* At the time of this writing this had only recently been made the official name of the road, which was formerly known as the Kathmandu-Kodari highway. It was not possible for this writer to ascertain the official English spelling; in Nepali it is written अरनिको राजमार्ग.

Where to look it up.

Absolutive participle (gari) : I.N. Ch. 24
Absolutive verbs: with saknu: I.N. pp. 266-267
with dinu: I.N. pp. 267-268
with hālnu: I.N. pp. 268-269

Vocabulary

1 hurry
2 things, items, stuff—sarsāmānko kinmel would equal "shopping list"
3 a few
4 Ratna Park: a small park named after Her Majesty Queen Ratna, located at the end of the Tundikhel
5 clearly, distinctly
6 was visible (I-stem)
7 acquaintance
8 inquiries as to health and well-being
9 invitation
10 he agreed
11 were astonished

CHAPTER TWENTY-FOUR

(A) __Reading Selection:__ गाइ जात्रा

नेपालको गाइ जात्रा भन्ने बडो अनौठोको हुँदो * रहेछ। मैले गए साल भाद्रमा खुब रमाइलो सँग यो जात्रा हेर्ने मौका पाएको थिएँ ।

यो जात्रामा तपाईंले बिहान सबेरै देखि शहरका बाटभरी मानिसहरुलाई रँग बिरँगि लुगा लगाएर हिँडिरहेको देख्नुहुनेछ। गत[१] साल मरेका मानिसको आत्मालाई शान्ति मिलोस भनी यो जात्राको चलन चलिरहेको हो भनेर मानिसहरु विश्वास गर्छन। यो जात्रा धेरै पहिले देखि यसै गरी भइरहेको छ । जात्राको दिन कोही बौलाहा[२] जस्तो, कोही जोगी[३] जस्तो भएर धेरै मानिसहरु बाटमा हिँडिरहेका हुन्छन्। धेरैजसो गाइ भएर, त्यस साल मान्छे मरेको प्रत्येक[४] घरबाट मानिसहरु निस्किरहेका देखिन्छन्। गाइ बन्नेहरुले पेरुँगोको[५] टोपी लगाएको हुन्छ। त्यो टोपीको एकापट्टि[६] गाइको मूर्ति[७] र अर्कोपट्टि गणेशको मूर्ति बनाएको हुन्छ। फेरि एउटा लामो पटुका भुईंमा लतार्दै[८] हिँडिरहेको हुन्छन्।

तर बौलाहा बन्नेहरु भनें बडो रमाईलो सँग हँस्यौली[९] गर्दै जिस्किरहेका देखिन्छन। यिनीहरु बाटमा हिँडिरहेको बेला बडो रमाईलो हुन्छ। मानिसहरुले पनि यिनीहरुको कुरा चाख[१०] लिएर सुन्छन। सबै मानिस यिनीहरुलाई ध्यानले[११] हेरिरहेको र सुनिरहेको तपाईं देख्नुहुनेछ।

अनि गाइ जात्रामा बिभिन्न[१२] रुपमा हिंड्ने यस्ता मानिसहरुलाई बाटो बाटोमा अनेक चीजहरु दिइरहेको पनि देखिन्छ ।

यो जात्रा नेपाल खाल्डोमा नेवारहरु बीच धेरै पहिले देखि चलिरहेको छ। यो जात्राले मरेका मानिसको आत्मालाई स्वर्ग[१३] पुर्याउने[१४] विश्वास अझै पनि त्यस्तै पनि छँदै छ **।

*** See I.N. P. 291 for an explanation of this.**

**** See I.N. p. for a discussion of constructions such as __chãdey__ __cha__.**

Cultural Notes

This description of Gai jatra is largely self-explanatory. It is basically a Newar festival. Dor Bahadur Bista says in this regard: "All families of which one or more members died during the preceding year send decorated cows to round the city. Those who cannot afford the actual cow may employ a small boy to wear colourful dresses and a basket covered with painted papers on his head to represent the cow. This is done to help the dead members of the family to enter the gates of heaven...Morning sees the "cows" through the city streets, and later in the afternoon some people come out in varying costumes to act as clowns, criticising or mimicking the social, political or individual peculiarities of the society of certain people, and amuse the thousands of spectators gathered for the occasion along the streets."**

Where to look it up.

Continuous and frequentative (= habitual) aspects of absolutive verbs (garirahekocha, garirahanthyo, etc.): I.N. Chapter 25.

Vocabulary

1 the past year (a Sanskrit loan word)
2 madmen
3 yogis, ascetics
4 every
5 a kind of flat bamboo basket
6 on one side
7 image
8 dragging
9 jokes
10 interest; cākh liera "avidly"
11 attentively
12 various
13 heaven, paradise
14 to cause to reach

** People of Nepal, by Dor Bahadur Bista, p. 24. Published by the Department of Publicity, Ministry of Information and Broadcasting, His Majesty's Government of Nepal. 1967.

CHAPTER TWENTY-FIVE

(A) Reading Selection: दशैं

क - दशैंमा घरमा हुनु पनि आबश्यकै [१] सम्झिन्छ।

ख - विधार्थिहरुको निम्ति दशैं भन्या * के भो र ?

क - होइन, दशैंमा घरमा न हुने हो भने माता पिताहरुलाई उति रमाईलो लाग्दैन। र अरु आउने इष्ट मित्र [२] पनि हँसिला [३] खुशिला [४] रहँदैनन्। त्यसो भएर यहीं हुनु आबश्यकै छ। दशैं आखिर चाड [५] पनि ठूलै भै हाल्यो नि।

ख - यसलाई बर्ष दिन भरी पर्खेर आउँछ [६] र अनि खुशियाली [७] मनाउन सक्छौ।

क - हैं साथी तपाईंहरु दशैंमा के के गर्नुहुन्छ भन्नोस त।

ख - दशैंमा हामीहरुको विशेष गरेर कार्य [८] त केही हुँदैन। तैपनि नव दुर्गा शुरु भए देखि मानिसहरु अरु काम काज [९] बाट छुट्टी लिएर दशैंमा खुशियाली मनाउने तर्फ बाट [१०] घरलाई सजिसजाउ पार्नु [११], यता उति बाटाहरु साफ सुघर पार्ने काम, र दशैंमा खाने चीजहरु बनाउने पट्टि धेरै नै व्यस्त भैरहन्छ। अरु बस विशेष काम त त्यस्तै हो। अरु सप्तमि [१२] भए पछि त्यहाँ ठूलो रमाईलो हुन्छ। बाजाहरु [१३] बजाउँछन [१४] नाचगान [१५] पनि हुन्छ। एउटा बली बेदीमा बोकोहरु [१६] काटिने र अष्टमिको दिन [१७] क्षत्रिहरुको चाड भन्छन। त्यसमा क्षत्रिहरुका घर घरमा एकउन्टा [१८] खसी बोको काटिन्छन। र नवमीको दिनमा [१९] बाहुनहरुले खसी काट्छन। दशमिको दिन टीका - टाला [२०] हरु लगाए, अनि बेलुकि इष्ट मित्रहरुको आउनु जानुको घर घरमा भीड खचाखच [२१] भरिएको हुन्छ। टीका लगाउनेको ताँती [२२] र प्रसाद दिनेको [२३] ताँती, बडा रमाईलो चालले [२४] मनाइन्छ। म सम्झिन्छु [२५], तपाईंहरुको पनि यस्तै नै गरी मनाइन्छ होला यो चाड।

Cultural Notes.

The festival of Dasain, or Durga Puja, is the most important of all Nepali festivals. It is celebrated for two weeks during October and during this time most government offices are closed.

The Dasain described in this chapter takes place in Pokhara, in East No. Three. The description was transcribed from a recording made by two students at Prithvi Narayan College. The Nepali spoken is typical of Pokhara.

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* = bhaneko. The variant spellings in this selection have not been changed to agree with the standard spellings. Variations in spelling are a characteristic of Nepali to which the student must eventually become accustomed. Footnotes will be supplied only in those cases where the variant spelling would give rise to confusion.

Every family must sacrifice a goat during Dasain. On the 10th day or Tika Day, junior members of the family come to receive tika (a mixture of rice, curds and pink color, placed on the forehead) from their elders, and employees and servants come to receive it from their employers. All those who come to receive tika must also receive something to eat--usually goat curry and ciura.

Where to look it up.

Imperfect participle (gardā, gardey):I.N. Chapter 26
Imperfect participle in "while" constructions: I.N. pp.286-289
gardā-nagardey-type constructions meaning "had scarcely...when":
I.N. p.290
Months of the year: I.N. p. 103.

Vocabulary

1 an absolute must
2 relatives and friends, "kith and kin"
3 smiling
4 happy
5 festival
6 ="comes but once a year"
7 joyfully
8 = kam, work
9 also = kam
10 ...taraf bāṭa, in order to
11 to clean nicely
12 here: the seventh day of the Dasain festival
13 musical instruments
14 they play
15 dancing and singing
16 boko = the goat for sacrifice, balī bedī = the place for sacrifice
17 the eighth day of the Dasain festival (also the day of the Phulpati Procession in Kathmandu)
18 = ek ek auṭā, i.e., one goat for every house
19 the ninth day of the Dasain festival
20 ṭīkā-ṭālā is defined in the Nepali šabda-koš as ṭīkā lāune kām, or the ritual of putting on the ṭīkā.

21 packed to capacity

22 line

23 (food must be given to those who come to take ṭīkā)

24 cāl = tarīka, method, manner

25 an I-stem, meaning here "to think or understand"; samjhanchu means "I remember"

CHAPTER TWENTY-SIX

(A) Dialogue: भरिया [१]

यात्री - ए, दाई!
भरिया - हजुर!
यात्री - एउटा भारी [२] त्यहाँ घान्चोक सम्म लैजानु पर्ने थियो, तिमी जान्छौ कि जाँदैनौ ?
भरिया - हजूर जान त जान्थें [३], अब हामी दुःखी गरीब दरिद्र [४] त्यस्तै — पैसा कति दिनुहुन्छ हजूर ?
यात्री - भारी त थोरै [५] नै छ धेरै गह्रुँगो [६] पनि छैन क्यारे! हलुँगो [७] नै छ अब गह्रुँगो भारी छैन। अब तिमी कति भन्छौ त्यही पनि — पैसा ?
भरिया - अब कतिभनुँ हजूर! अस्ति बाटुली जौर [८] सम्म, धिरान [९] बाट बाटुली चौर सम्म, दस रुपियाँ दिएका थिए, अस्तिका साबले। अब यहाँबाट आज भरे सम्म कति सम्म दिनुहुन्छ हजुरले ?
यात्री - मैले पन्द्र रुपियाँ सम्म दिन्छु। तिम्रो चित्त बुझ्छ [१०] भने लैजाउ। त्यहाँ भन्दा बढता — अब भारी गह्रुँगो पनि छैन र घान्चोक धेरै टाढा पनि छैन यहाँबाट
भरिया - पन्द्र रुपियाँ न भन्नोस न, अलिकति बढाउनोस्न।
यात्री - पन्द्र रुपियाँ भन्दा बढता न भन, किनभने भारी गह्रे [११] छैन हलुका छ। फेरि बाटो पनि टाढा छैन। तिमीलाई बरु [१२] चिया सम्म खान दिन्छु।
भरिया - एउटा जडौली [१३] सम्म दिनुहोला है ?
यात्री - जडौली धेरै राम्रो त छैन, अलि फँटि फाटेको [१४] छ क्यारे। गह्रे हुन्छ भनेर मैले कपडा पनि ल्याइनँ [१५]। फाटेको एउटा त्यही मात्रै दिन साक्छु। अरु बढता त छैन।
भरिया - अब नाँगे सुतेर तपाईको दया [१६] भने पनि जे होस, मलाई खर्च पनि म ...अलि बाटो खर्च...।
यात्री - खर्च त हेर मैले भारीमा चामल [१७] बोकाएर लिएर गएको छैन। चामल किन्नु पर्छ मलाई त। अब चामल किन्ने झँझट [१८] पनि के गर्ने-अब तिमीलाई पन्द्र रुपियाँ पनि दिइ हालें त्यहाँ भन्दा बढता मैले कति बढाऊँ भन त तिमीले नै ? फेरि धेरै टाढाको बाटो होइन। ल लैजाऊ।
भरिया - अँ, बसुँ भने आधा दिन बित्यो [१९]। चुरोट सम्म त दिनुहोला ?
यात्री - चुरोट त म खान्न हेर! मैले खाने भए मैले खाँदाखेरि दिइ हाल्थें। त्यसै हुनाले चुराट त दिन्न।
भरिया - जे भए नि अब लगें ल!
यात्री - चिया सम्म दिने भएँ ल तिमीलाई।

भरिया - ल हिंड्ने बेला [२०] !
यात्री - ल ! ल ! हिंड !

Note

This selection consists of a conversation between a porter and a man with a pack (bhari) travelling from Pokhara to Ghanchok (about a day's walk). The dialogue is typical of such negotiations.

Where to look it up.

The imperfect tense: I.N. Ch. 27
The imperfect preterite tense: I.N. Ch. 27

Vocabulary

1 porter
2 pack
3 "of course I'm going"
4 "miserable, poor and penniless"
5 light, little
6 heavy
7 light
8 a place name
9 also a place name
10 if you agree
11 heavy, difficult
12 however
13 second-hand item of clothing
14 torn
15 "Thinking that it would be heavy, I didn't bring (many) clothes"
16 kindness
17 uncooked rice
18 extra work, trouble, pains
19 the aorist perfect is used here for emphasis : "if we stay here (any longer) the day will be half gone"
20 time to leave!

(A) Reading Selection: बनेपाको बाटोमा एउटा बूढो सितको कुरा *

यात्री	-	होइन, तपाईं के कामले आउनभो?
बूढा	-	मेरो यो भूमि सुधार [१] मुद्दा परेको रह्ेछ।
या	-	भूमि सुधारमा मुद्दा परिरह्ेछ! किन?
बू	-	यो फलापट्टिको खेतको। अघि मैले बाज्या पालामा [२] कति गरि [३] खाद्य आइराख्या थें [४]। पुर्खाको [५] पालाको। उह्िले बाजेले दिएका थिए सजिया [६] गराएर राखी छोडेको थियो।
या	-	अनि ऐल्हे [७] तारीख [८] थियो त?
बू	-	बैसाख ७ गते फछ्र्यौट [९] दिए। जितियो। [१०] अह्िले दर्ता [११] पनि सारेर ल्याएँ। रसिद प्रमाण [१२] पनि सारेर ल्याएँ। कह्ी दिन बसेर बलाबल [१३] गर्दा खेरि मैले पघा लाउने [१४] सकिनँ। घरि उह्ाँ गो भन्छ धरि कह्ाँ [१५] गो [१६] भन्छ। त्यहाँबाट उह्ाँ गएर बुझ्दा [१७], रसिद खोजेर पघा लाएर [१८] ल्याएँ।
या	-	अरु छोराहरुको के छ?
बू	-	खेत सेत रोप्न आ थ्यो [१९], अह्िले पढ्न गयो।
या	-	ह्िजो आयो? [२०]
बू	-	अँ।
या	-	अह्िले जाउँ ह्वे [२१] त?
बू	-	हुन्छ।

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* This conversation was recorded between a farmer of East #1 and a young student from his own village. The two of them had met on the road to Kathmandu and were exchanging news.

The farmer speaks in a dialect typical of East #1. The idiosyncrasies of this dialect have been retained in the reading selection.

Where to look it up.

The imperfect participle + ko, ma: I.N. pp. 306-307
gardey gardeyna-type phrases indicating refusal: I.N. p. 307
gardey garchu-type phrases indicating continuous action: I.N. p. 307
Instrumental case (-le) and the imperfect participle meaning "on account of": I.N. p. 308
Imperfect participle + pani = "although": I.N. p. 308
Months of the year: I.N. p. 109

Vocabulary

1 "Land-Reform"

2 since the time of our forefathers

3 working hard

4 were continuously consuming (i.e. using)

5 ancestors

6 more correctly sājhā, "common property"

7 = ahile

8 date (of the court case)

9 decision

10 we won (I-stem, aorist perfect)

11 registration

12 certifying (i.e. official) receipt (rasid)

13 trying everything (lit. "using force against force")

14 to tie a hobblestick to—i.e., get the upper hand over the situation the speaker is, of course, a farmer.

15 ghari = sometimes; ghari...uhā̃...ghari kahā̃ means "first there, then somewhere else"

16 = gayo

17 going and finding out

18 "I got hold of it and brought it back"

19 = āeko thiyo

20 The student is on his way to Kathmandu, whereas the farmer is on his way to the village. Therefore, the student says that the farmer's sons came to Kathmandu, but from the farmer's viewpoint they went there.

21 = hey

SUPPLEMENTARY READING SELECTION I

घटाँ कर्ण

त्यो दोबाटोमा तीन खुट्टा बनाएर राखेको हरियो घाँस नरकट हो । यसरी नरकटलाई तीन खुट्टा बनाएर ठड्याए पछि त्यहाँ बीचमा घटाँ कर्ण को तस्वीर वा मूर्ति राख्छन । घटाँ कर्ण भनेको एउटा राक्षस हो । घटाँ कर्ण भन्ने राक्षसले यहाँ पहिले खुबै दुःख दिएको थियो । त्यस कारणले यहाँका मानिसहरुले त्यो घटाँ कर्ण राक्षसलाई, यसै गरी मारेका हुनाले अहिले सम्म हरेक वर्ष त्यसको मृतुको सम्झना गर्छन र खुशी मनाउँछन ।

यो खास गरी यहाँको नेवारहरुको चाड हो । यस पर्वमा बिहान सबेरै घटाँ कर्णको मूर्ति भएको नरकट दोबाटोमा ठड्याएर राख्छन र जगात गर्छन[१]। अनि केटाकेटीहरु, ठूला मानिसहरु पनि बाटो हिंडनेहरु सित पैसा माग्छन । बाटो हिंडने मानिसहरुले पनि, त्यो दुष्ट राक्षस बाट छुट्कारा पाएकोले खुशि साथ धेर थोर[२] पैसा दिन्छन । र साँझमा त्यस घटाँ कर्ण बनाएको नरकटलाई सबैले मिली घिसार्दै बागमति आदि नदिमा लगेर पोलेर मिलकाई दिन्छन ।

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[१] जगात गर्नु "to ask for money at the time of the Ghanta Karna festival"

[२] धेर थोर "much or little"

SUPPLEMENTARY READING SELECTION II

काठमाँडौ का केहि मन्दिर

(१) स्वयम्भूनाथ चैत्य

काठमाँडौ को कुनै भागमा आईपुगे पनि पश्चिमतिरको डाँडा बाट हेरिरहेको स्वयम्भूनाथ चैत्य जस्ले पनि देख्छ । टाढा बाट हेर्दा हरियो जँगलको बीचमा रहेको स्वयम्भूको मन्दिर असाध्यै राम्रो देखिन्छ । जुन जुन बेला आगन्तुक यस चैत्यको नजीक पुग्छ त्यस बेला यसको कलात्मक बनोटले उसलाई खुशी दिन्छ । केहि सिँढि उक्ले पछि यस चैत्यमा पुगिन्छ । तर स्वयमभूका चारैतिरका कलात्मक आँखा अगाडि हुने बित्तिकै जस्ले पनि थकाई बिर्सन्छ ।

यो मन्दिर करीब २४,०० वर्ष पुरानो हो भन्ने विश्वास गरिन्छ । यसको वास्तुकला स्तूप शैलीको हो । यस्तो शैलीको स्तूप तिब्बत र एशियाका धेरै बौध्द मार्गी देशमा पनि पाइन्छ । सँगै एउटा पैगोडा वास्तुकलाको हिन्दू देविको मन्दिर पनि छ । यस चैत्यका वरि परि घुमिरहने बाँदरहरु पनि यस ठाँउका शोभा हुन ।

यस मन्दिरको उत्पति बारे एउटा रमाइलो किंबदन्ति छ । मन्जुश्रीले आफनो खड्गले चोभार कटुवाल दहको[1] डाँडो काटी, काठमाँडौलाई दह बाट उपत्यका बनाए । तर आजकाल स्वयम्भू चैत्य भएको ठाउँमा रहेको तलाउ भने तलाउ नै रह्यो । पानी गएन । उनि त्यहि तलाउमा एउटा कमलको फूलमा बसेका स्वयम्भू भगवान प्रकट भए[2] । यसरि स्वयम्भूको उत्पति भयो ।

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[1] दह : "lake"

[2] प्रकट हुनु : "to spring forth (from)"

(२) कृष्ण मन्दिर

पाटन दरबार स्क्वाएरमा देखिने पल्लो छेउको कलात्मक ढुँगे[१]मन्दिर कृष्ण मन्दिर हो। पैगोडा बास्तुकलाका मन्दिर र दरबारले भरिएको ठाउँमा त्यो आफ्नै ढँगको[२]मन्दिर टाढै बाट टड्काले चिनिन्छ । यस मन्दिरको मूख्य विशेषता के हो त भनें, ढुँगै ढुँगाले बनेको छ । र यसमा प्रयोग गरिएका हरेक टुक्रा ढुँगामा कलात्मक काम गरिएको छ । यस मन्दिरको वरि परि प्रसिध्द हिन्दु ग्रन्थ रामायण र महाभरतका विभिन्न दृष्यहरु अँकित गरिएका छन । ती दृष्य हेरे त्यसै कथा थाहा हुन सक्छ । यो मन्दिरमा नेपाली कला र शिल्पको[३]भरमार छ । यस्का एक्काईसओटा गजुर[४] असाध्यै कलात्मक र राम्रा छन् ।

कृष्ण मन्दिरको अगाडि एउटा ढुँगाको अग्लो खम्बामा सुनको रँगको एउटा विशाल गरुडको मूर्ति छ । हात जोडेर मन्दिर तिर फर्किएको गरुड ज्यादै आकर्षक देखिन्छ । गरुड भनेको स्वर्गको चरो हो । गरुडलाई विष्णु भगवानको बाहन[५] पनि भनिन्छ । कृष्ण पनि विष्णुको एक अवतार भएकोलेनै यहाँ गरुड राखिएको हो ।

यो मन्दिर त्यति पुरानो होइन । पाटनका मल्ल राजा सिध्दि नर सिंह मल्लले यो मन्दिर बनाउन लगाएका हुन । त्यस्तै तीन सय वर्ष जति अघि बनेको हो ।

१	ढुँगे	**"stone (adj.)"**
२	ढँग	**"style"**
३	शिल्प	**"sculpture"**
४	गजुर	**"dome, minaret, tower"**
५	बाहन	**"vehicle" or "car"**

(३) पशुपति नाथ

बागमति नदिको पबित्र किनारमा रहेको पशुपति नाथको मन्दिर प्रत्येक हिन्दुको लागि धेरै महत्व पुर्ण[१] छ । ठूलो जँगलले घेरिएको यो ठाउँमा हजारौं सानसाना मन्दिरहरु छन । हरेक बिहान पबित्र स्नानको लागि हजारौं मानिसहरु यहाँ आउँछन । झन कुनै धार्मिक पर्वको दिनमा त यहाँ ठूलो भीड हुन्छ । देश बिदेश बाट लाखौं मानिस आउँछन जान्छन ।

यस बागमति नदिमा एकातिर मान्छे पोल्ने ठाउँ पनि छन । प्राय गरि मान्छे पोलेको पनि देखिन्छ । अनि यहाँ जहाँ पनि बाँदर नै तपाईंको अगाडि हुन्छ । यहाँ धेरै बाँदर छन ।

यो शिव मन्दिर पशुपति को उत्पति बारे धेरै किसिमका किंबदन्तिहरु छन । सबैको भनाईको मतलब के छ भने यस ठाउँमा शँकर आफनो इच्छा अनुसार ज्योतिको रुप धारण गरि[२] उत्पति भए[३]। र अझ सम्म पनि पशुपति नाथको रुपमा यहिं छन ।

[१] महत्व पूर्ण	**"great, major, important"**
[२] धारण गर्नु	**"to assume"**
[३] उत्पति हुनु	**"to be born or come into existence"**